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THE
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American Board of Commissioners for Foreign Missions

WITH A VIEW OF

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FOR THE YEAR 1887.

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THE
MISSIONARY HERALD.

VOL. LXXXIII. — JANUARY, 1887. — No. I.

THREE MONTHS. — The receipts for the first quarter of the financial year are about \$28,000 less than those for the corresponding period of the preceding year, there being a falling-off in donations of about \$15,000, and in legacies of about \$13,000. During the next three months let there be special endeavors, on the part of all the friends of the Board, for greatly increased contributions. See article in the present issue of the *Herald*, entitled "A Special New Year's Thank-offering."

THE AMERICAN BOARD ALMANAC FOR 1887 has made its appearance and is ready to be circulated throughout the country and around the world. It should be in every family, kept in some conspicuous place for daily reference. It is packed with interesting missionary information and beautifully illustrated. Those who have seen it pronounce it a decided advance upon that of last year, which was received with much favor. A friend writes of it: "Sunday-school children should be encouraged each to have a copy and to preserve it for future reference. For this is one of those almanacs, like its predecessor of 1886, which contains missionary information of various kinds, not easily obtainable and of permanent value. One hundred thousand copies should be in circulation before the New Year dawns." Scores of pastors and laymen last year purchased the Almanac in quantities and secured their distribution within their several churches. Orders of similar character have already been received for this year. Sent by mail at 10 cents per copy; 12 copies, \$1.00; delivered at the rooms or at any express office in Boston, *in packages of not less than fifty*, \$5.00 per hundred. Address, Charles E. Swett, 1 Somerset Street, Boston.

OUR readers will be glad to peruse the letters, brief though they are, from the missionary party on the *Morning Star* as she passed through the Gilbert Islands on her way to Kusaie. Captain Turner writes that he finds the vessel tight, and the engineer reports that everything in his department is working satisfactorily.

THE *Mission Dayspring* appears this month in new type and in paper of cream-white color in place of green. Send for a specimen copy if you have not seen it, addressing *Mission Dayspring*, 1 Somerset Street, Boston, Mass. New plans are formed for the improvement of this children's paper, and a large increase in its circulation is looked for.

DEATH OF MRS. CURRIE. — Many hearts, the world around, will be saddened by the sore affliction of the West Central African Mission, in the death of Mrs. Clara Wilkes Currie, which occurred in Bailundu, September 24, 1886. Mrs. Currie, a niece of the late Rev. Dr. Henry Wilkes, of Montreal, was the only daughter of James and Matilda Wilkes, of Brantford, Ontario, Canada, where she was born February 14, 1857. She was married March 11, 1886, to Rev. Walter T. Currie, and sailed with him and Mr. and Mrs. Fay from Boston the same month. It was a sudden sickness, in no way connected with the climate, which took her from her stricken husband, from the associates who already loved her tenderly, and from the work to which she had given her life. The missionaries, who had written home expressions of their warmest satisfaction with this new helper, the "sweet, lovable, and gentle lady," now mourn deeply for themselves, as well as for her husband and for the mission. Thoroughly educated and heartily consecrated, cheerfully leaving the comforts and luxuries of home for Christ's sake, she seemed to have every prospect of a long life of usefulness. We can only humble ourselves under this deep disappointment of man's hopes, praying with all prayer that the bereaved parents and husband may be comforted and upheld by the almighty hand of God. May the mission too be strengthened by the redoubled faith and prayer and sympathy of all who love the Lord.

Now is the time for our friends to aid most effectually in securing new subscribers to the *Missionary Herald*. The publisher is always glad to send specimen copies to any address furnished him by those who would bring the magazine to the attention of such as do not now take it. The circulation of the *Herald* is gradually increasing, but in the interests of the churches at home, as well as of the missions abroad, it should be yet more widely taken and read.

It is with sincere regret that we receive the final number of *The Foreign Missionary*, which has been a most welcome exchange for many years. The Presbyterian General Assembly having decided that all the missionary magazines of their Church shall be consolidated, *The Foreign Missionary*, after completing thirty-five volumes in pamphlet form, comes to an end. From our point of view, this seems a great mistake; but the experiment of a consolidated magazine will be watched with much interest, and if there is anything to be learned from the experience of the Presbyterians in this matter, every friend of missions will rejoice.

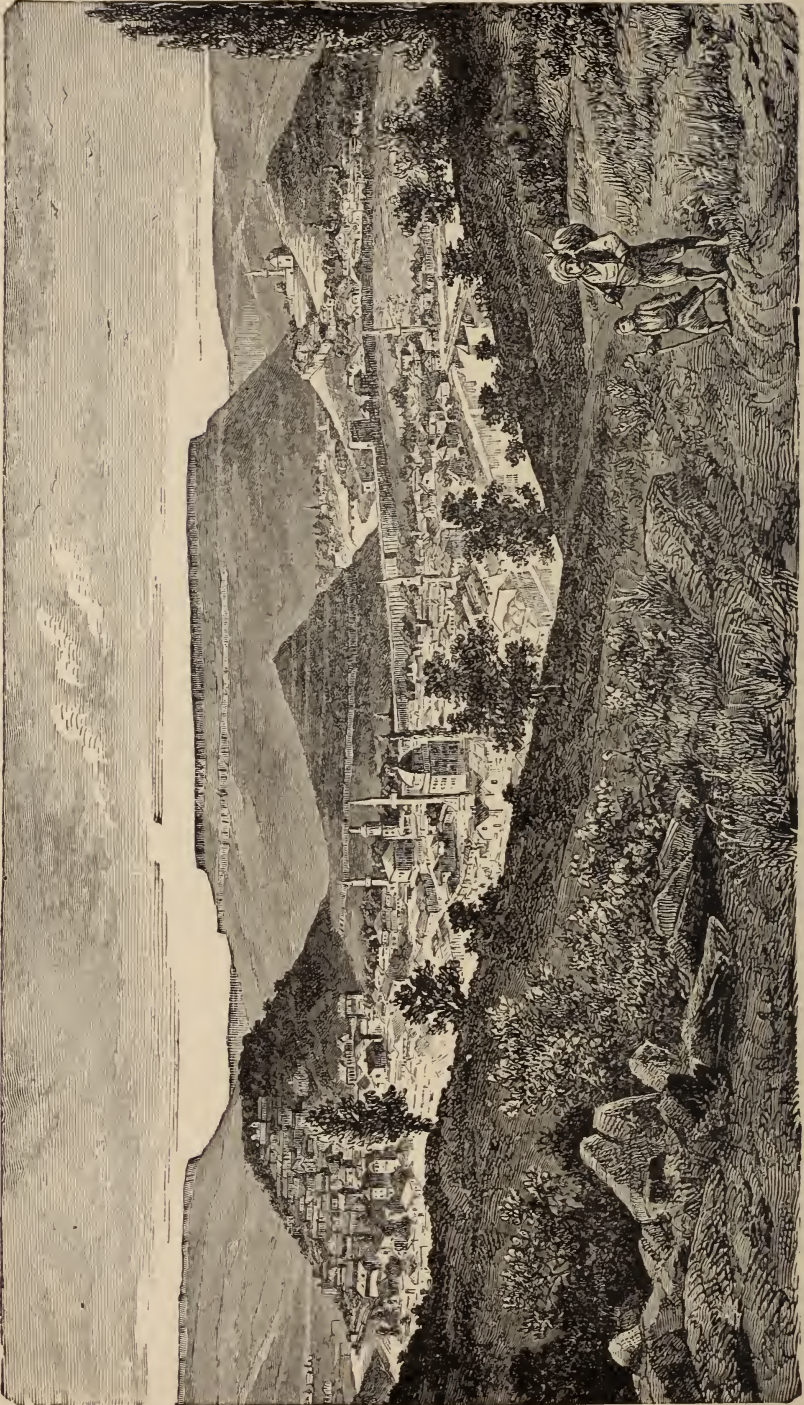
Two or three synods of the Southern Presbyterian Church, the synods of Kentucky and Missouri, have recently recommended the formation of the "Gentlemen's Foreign Missionary Societies." This was the method generally pursued during the first twenty years of the history of the Board, before the churches as such had taken vigorous hold of the work. Certainly the men should study the progress of missionary work as much as do their wives and daughters; yet while the multiplication of women's missionary societies has been going on, there has been little thought that the advantages of this form of effort might be secured for the men also. As matters now stand in most of our churches, the women lead the men in intelligence and helpfulness in missionary lines of effort.

THE New England Conservatory of Music, Boston, which is under the direction of Dr. Eben Tourjée, has generously proposed to give the advantages of the institution, free of charge, to all foreign missionaries, or candidates for missionary service, who may be sojourning near Boston. This offer is made because those who have charge of this institution are in sympathy with missions, and they firmly believe that a knowledge of music and the ability to teach it constitute a valuable preparation for the best service of those who would preach the gospel in lands not yet Christianized. The power of song as an evangelistic agency is understood to some extent by missionaries, and such as can avail themselves of this generous proposal will be doing a good thing not only for themselves but for the work in which they are to be engaged.

A LETTER from Mr. Wilder, of the Zulu Mission, printed in the *Herald* for November last, gave an account of a visit paid to a chief in the Polela district, named Sakayedwa, who had written Mr. Wilder, saying, "Let the children come and rain in light on my dark eyes, that I may see where my father did not see." Mr. Wilder now writes of recent and favorable tidings that have come from Sakayedwa. At a prayer-meeting held by a native Christian an opportunity was given for any one to pray, when the chief at once led in earnest prayer, — as the leader said, "just like any believer," — and when he had finished, his principal wife joined in. She has cast off her heathen garments and wears a Christian garb. This opening for mission-work seems very hopeful.

"THE heathen will never 'be judged for not accepting a Saviour of whom they have never heard,' and it is wholly unfair to present any such man-of-straw conception for the sake of a lame argument; *but the Christian Church will be judged for not proclaiming a Saviour to the heathen*, and that is the fact which it most concerns the Church to ponder. It is not God's compassion toward them that needs vindicating, but our own." This utterance from the last number of *The Foreign Missionary* is as true as it is terse. The question, why God does not give the gospel more speedily to the heathen by angels or some other agency, we may leave to him to answer. The question he will ask of us is, why *we* have not given it to them sooner.

THE reports of the massacre of converts in Central Africa connected with the mission of the Church Missionary Society will be found among the Notes from the Wide Field. The story is one which should be read by all Christians, as showing not merely the power of the gospel to sustain believers in the hour of death, but as indicative of the heroic element in the African character. There is nothing nobler in the history of the Church than is the record of these Christian martyrs, who, less than ten years ago, had not so much as heard the name of Christ. Since these letters were written, a telegram from Zanzibar has reported that all native Christians had been put to death and that missionaries were in extreme danger. *The Church Missionary Intelligencer*, however, does not think that Mr. Mackay, who is forcibly detained in Uganda, is in any special peril by reason of his detention. Mr. Ashe has been allowed to depart, but the king knows the value of Mr. Mackay as a craftsman and is unwilling to lose his services. Earnest prayer should be offered for this mission.



TIRNOVA, THE ANCIENT CAPITAL OF BULGARIA, 75 MILES N. E. OF PHILIPPPOPOLIS.

AFTER all the matter for this issue was in type, letters have been received giving confirmation of the somewhat startling dispatches which have appeared in the daily papers concerning a revolt of the natives on the coast of East Africa against Portuguese rule. Messrs. Richards and Ousley wrote, October 25, from Inhambane, to which town they had removed for safety, that about ten days previously rumors began to prevail that Umzila's son and successor intended to send a large force to conquer the Inhambane province and drive out the Portuguese. On the 23d of October, a battle was fought at a point near Cape Lady Gray, some 70 miles north of Inhambane, between a large force of friendly natives, under Portuguese officers, and the bands of Umganu. The former were defeated, and the fugitives came southward, many of them by Kambini, Mr. Ousley's station, and were crossing Inhambane Bay to the town. A Portuguese man-of-war was in the bay, and everything was in readiness to transfer the foreigners on board vessels in the harbor in case the town should be attacked. Mr. Richards says: "Do not worry over us at all. We shall lose nothing, save property. The events are advertising our mission among the natives." The Portuguese at Inhambane are thoroughly alarmed about their hold upon the natives, and affairs in that region will doubtless be unsettled for some time to come.

MR. RICHARDS, of Mongwe, prior to the date of the reported revolt against the Portuguese in that vicinity, made an exploration of the region south of Inhambane and sends an outline map of the region, showing the country to be thickly populated and with many points which might well be occupied as mission-stations. Mr. Richards went 100 miles south of Mongwe, to Gilundwini, a point some twenty miles from the coast. On the way he saw and counted 13,513 huts. Some sixty-five miles south of Inhambane are two lakes, — large, with beautifully clear and deep water, — making an admirable situation for a mission-station. The dialects used in the region through which he passed are the Gitwa, Tonga, and Chopa, and, as there is intermarriage of the people of the different tribes, it sometimes happens that there is a babel of tongues in a single kraal. The total number of huts or houses in Inhambane is given as 1,642, and among these there are said to be "three Frenchmen, two Swiss, two Hollanders, and four Americans, and several Portuguese."

REPORTS from Marsovan indicate that the theological school and the college are in excellent condition. Dr. Herrick affirms that there has never been a theological class that appears so well as the present one. It numbers 14 students. The college numbers 115 pupils besides others who are soon to come. Of these 115, 48 are in the college proper, and the rest in the preparatory department. Twenty-one of these pupils are Greeks. It is anticipated that there will be paid into the college treasury this year from native sources not less than \$4,400.

THE Christians of England and Scotland, under the lead of the Archbishops of Canterbury and York, observed the thirtieth of November last, St. Andrew's Day, as a day of intercession for foreign missions. It may be that, in the future, Christians in all parts of the world can unite in the choice of this day as an annual day of prayer in behalf of the foreign missionary work.

THE missionary is a peacemaker wherever he goes. A report comes of the cessation of hostilities in the Yoruba country through the intervention of the Rev. J. B. Wood, of the English Church Missionary Society. The region has been devastated and trade and agriculture were almost at an end by reason of prolonged wars. Again and again the missionaries sought to bring the chiefs to agreement, yet all efforts have hitherto failed; but after long journeys to different tribal centres, they have at last persuaded the chiefs to sign the treaty.

SINCE the letter published last month from Miss Swift in regard to the revival in the Girls' School at Madura, further reports have been received, indicating that the work of grace is advancing. It seems as if every member of the school would be made a subject of this work of grace. Like all Orientals, these young people are demonstrative in their expressions, and there has been much effort made to repress any undue excitement; but everything indicates depth and sincerity of convictions on the part of the pupils, and that the work is indeed wrought by the Spirit of God. Meetings for prayer are held with greatest interest, and the dominant motive seems to be expressed in the petitions of one of the pupils: "More, more, more of thy Holy Spirit, O Lord!" Mr. Jones speaks of the girls as full of happiness, and as giving unmistakable evidences of being born again.

A DONATION of \$5 has just been received at the Treasurer's office from Mrs. Olive C. Clarke, of Springfield, Massachusetts, who, though *one hundred and one years old*, writes her name in the letter accompanying the offering in a clear, bold hand. This gift from such a source ought to do a great deal of good and for a great many years.

THE missionary party for Central Turkey, which left Boston September 16, reached Mersin on the twenty-fifth of October and immediately proceeded by rail to Adana. Mr. Mead reports that the people of Adana gave Mr. Montgomery a most affectionate and enthusiastic reception. A special car, crowded with friends, came a portion of the way to reach them, and when the train reached Adana, several hundred people, some of them having gone many miles for the purpose, were at the station to give their missionary a welcome. Such warm-hearted expressions of love on the part of the people give our missionaries strong hopes for a spiritual blessing in the immediate future.

MR. WALTER, from Benguela, reports that on the twenty-eighth of September last a submarine telegraphic cable was completed to St. Paul de Loanda, and dispatches were sent to the king of Portugal. It was expected that in a few months a cable line would be completed between Loanda and Benguela, thus placing our West Central African Mission in direct telegraphic communication with the world.

WORD has just reached us from Dr. Barnum, of Harpoot, Eastern Turkey, that, in obedience to an order from Constantinople, the government officials had recognized the college in all its departments, and that they were then busy in putting the official seal on the textbooks used. This is good news indeed and apparently puts an end to a contest that has been going on for nearly four years. We trust, moreover, that it indicates a change in the attitude of the Turkish government toward missionary work within the empire.

THE letter of Mr. DeForest, on another page, gives a striking illustration of the change which has taken place in Japan since the Kioto Training School was established thirteen years ago. That a Christian school could be opened at Sendai — the buildings being the gift of a native gentleman (himself a non-Christian), the mayor of the city presiding, and the governor of the province welcoming the missionaries who came to take charge — is indeed a marvel. The missionaries of the American Board had planned to enter Sendai before other societies began work there ; but this gift of the native gentleman, who made it a condition that the school should be like the Doshisha at Kioto, and that Mr. Neesima should be at least nominally at its head, seemed like a direct voice of Providence calling to this undertaking.

THE English Society for Promoting Christian Knowledge, one of the most venerable institutions of benevolence now existing, was founded in 1799. It ceased long since to engage in direct missionary work among the heathen, and is not now usually included in the list of evangelistic agencies. It, however, renders important service to missionary societies of the Church of England, and only to them. One of the more important methods is by grants-in-aid, particularly in the line of Christian literature. One of the committees has specially in charge the department of "Foreign Translation," and the number of languages in different parts of the missionary world and the number of valuable translations from the English into those vernaculars show a gratifying diffusion of religious literature within the present century. Missionaries returning to England after years of labor on their several fields, and bringing manuscript treasures, can have them printed without charge under their own superintendence. Very many of the numerous alphabets now employed in different countries are represented on the society's shelves, where may be found works in five languages of the Pacific islands, fifteen languages of the American continent, eighteen of the European, twenty-one of the African, and twenty-three of the Asiatic continent. The honor and the amount of usefulness resulting from this method of Christian influence through fourscore of the tongues now spoken by the human family form an enviable heritage.

MR. IRELAND, of Natal, reports that Dinizulu, the son and successor of Cetuyayo, the late Zulu king, has addressed a letter to the native churches of Natal, under the care of the American Board, asking them to secure a good and true man to become his missionary. The Board has not sent missionaries north of the Tugala River, into the region over which Dinizulu now reigns, but the native Christians of Natal are now regarding this section of Zululand as a hopeful field for missionary work.

A REVERED Christian woman, fourscore and six years of age, a lifelong friend and contributor to the American Board, in sending her donation of over one hundred dollars, writes as follows : "The dear old American Board will lose some dollars by their faithful adherence to the truth. This I regret. Only a few have watched, as I have, the course of the Board from 1810 (being then only ten years old) to the present time. Most of those who rejoiced in its beginning have finished their work on earth. I believe God will raise up friends and helpers who will more than make up the loss."

Tabular View of the Missions.

[January,

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1885-86.

MISSIONS.	AMERICAN LABORERS.					NATIVE LABORERS.				CHURCHES.				EDUCATION.									
	Physi- cians.	Males.	Females.	Others.	Wives.	Other Women.	Total.	Pastors.	Preachers.	Teachers.	Helpers.	Total.	Total of Laborers.	Number of Churches.	Members.	Additions.	Colleges and High Schools.	Pupils.	Girls' Schools.	Common Schools.	Pupils.	Total under Instruc- tion.	
																							Ordnained.
East Central Africa.	3	2	3				9						4	10						4		200	
Zulu Mission.	17	10			10	7	27	3	52	51	16	122	149	16	866		2		2	36	1,443	1,596	
West Central Africa.	3			I	5		10													2	20	20	
European Turkey.	25	10			11	4	35	5	15			35	61		493		1		34	8	181	304	
Western Turkey.	110	22		I	19	23	158	17	37	169	45	268	333	28	2,558	235	8	402	8	1,288	4,668	5,839	
Central Turkey.	40	7		I	7	10	26	15	18	91	12	136	162	33	3,597	204	6	267	4	85	3,466	3,832	
Eastern Turkey.	117	14			15	12	42	22	23	138	26	209	251	34	2,203	123	14	419	4	197	1,401	6,113	
Maratha.	86	12			9	3	24	15	15	136	63	229	253	23	1,718	171	3	222	2	166	1,898	2,285	
Madura.	183	7			11	5	29	18	152	234	23	427	456	36	3,020	225	8	450	4	223	4,232	5,005	
Ceylon.	16	5			5	4	14	10	24	24	29	295	309	13	1,243	109	3	92	2	133	1,288	8,392	
Hong Kong.	1	2					1				2	5	6	2	25	7				3	207	207	
Foochow.	17	5			6	3	16	2	19	18	7	46	62	14	311	40	1	28	2	40	13	228	296
North China.	29	14		I	16	3	58		30	10	15	55	93	7	899	53	2	35	2	39	10	195	
Shanse.	2	1			3		7																
Japan.	50	18		2	20	16	57	22	20			42	99	31	3,465	866	2	225	4	251		476	
North Japan.	1				1		4							4	104								
Micronesia.	33	7			6	6	20	16				44	64	51	4,985	1,234	3	79	1	37	2,504	2,602	
Western Mexico.	6			I	2	1	5			288		8	8	15	64	15	3	12	1	30		42	
Northern Mexico.	3				4	2	10							32	42	42				1	40	40	
Spain.	10				4	1	3	6			8	29	30	6	418	40				9	205	257	
Austria.	1872						2			15				12	158	27	1		7	2	40	47	
No. Pacific Institute.	1872				1		2							2								14	
Total	85	819	159 ¹	7 ²	4	7	434	151	412	1,141	260	1,964	2,398	310	26,129	3,496	56	2,352	41	1,958	856	32,698	37,762 ⁵

⁵ Including some under instruction, but not reported in schools.
⁶ The common schools of Jafna, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

1 Of whom ten are physicians.
2 Besides ten who are ordained.
3 Including Hawaiian Missionaries.
4 Since the last return.

A SPECIAL NEW YEAR'S THANK-OFFERING.

NOTHING can be more appropriate at the beginning of this new year of grace 1887 than a special thank-offering, in view of the goodness of God to the American Board. It has been an eventful year in several particulars, both as related to the missions abroad and to the churches at home. Probably there has never been a year in the history of the Board during which so much earnest prayer was continuously offered as during the few months preceding and during the week of the last Annual Meeting — prayers which were answered in a signal manner. We have reason to believe that these prayers have not ceased and that they are continuing in a signal manner to be answered. Never has the outlook for the work as a whole, in all its departments, notwithstanding some serious hindrances, been more hopeful than it is to-day, and never was there more occasion to express thanks in the form of personal consecrated gifts. While every wise and efficient arrangement is made by pastors and churches and Sunday-schools for the enlargement of their ordinary contributions during the year through weekly, monthly, or annual offerings, let there be among the well-tried friends of the Board not a few who, recognizing the importance of a marked increase of contributions at the beginning of this new year, shall set apart generous sums as special personal thank-offerings in behalf of this great work. Nothing could be more helpful just now than two or three subscriptions of \$5,000 each, followed by eight or ten of \$1,000 each, which should speedily call out twenty-five or thirty of \$500 each, and probably one hundred or more of one hundreds and fifties. Let these gifts be accompanied, as they doubtless would be, by special prayer, and the coming year will be, as we have some reason to think may be the case, one of the most notable years in the history of the missions. So, with glad expectation, let us multiply both our prayers and our gifts.

THE CHILDREN'S MORNING STAR MISSION.

By this name we designate the mission to the Micronesian Islands, because of the interest of the children and youth of our Sunday-schools in the beautiful steam-barkentine, the *Morning Star*, which they have built, of which they are the owners, and without which the interesting and fruitful mission among these islands of the Pacific could not be efficiently sustained.

There are now connected with this mission, including the several groups of islands, — the Gilbert, the Marshall, the Caroline, the Ruk Lagoon, — twenty missionaries and assistant missionaries, and forty-four native helpers, having under their care 51 churches, with a membership of about 5,000, and under special instruction in schools over 2,600. Every year gathers in a large number of new disciples, so that the interest in the work is constantly increasing. It is just the mission to be heartily adopted by the children and youth of the Sunday-schools as peculiarly their own. Nothing can be more interesting to boys and girls than to follow the course of their missionary ship each year on her annual voyage of 12,000 or 13,000, and sometimes 15,000 or 16,000, miles, carrying supplies and comfort wherever she goes.

Let all the children and youth of our Sunday-schools have a hand in this interesting work by dividing up the necessary expenditure into annual shares of ten cents each, every Sunday-school scholar being encouraged to take one of these shares, some to take five, and some ten. Why should not the Sunday-schools be permitted thus to feel that they have a personal ownership not only in the vessel but also in the commander and officers and missionaries, in the native churches and native helpers, and in the Micronesian children as well? When you meet them by-and-by in heaven, you will not be sorry that when they were on earth, you helped show them the way to that blessed home.

Communications from the captain, the missionaries, and others, as often as they are received, will be presented, with pictorial illustrations, through the monthly *Mission Dayspring* and the Young People's Department of the *Missionary Herald*. Everything possible will be done to increase the interest from year to year in what we shall be glad to continue to call "The Children's Morning Star Mission."

A neat annual certificate of shares has been provided and will be furnished to all who desire. Shares ten cents each; ten shares for a dollar. Let all the Sunday-schools and all the Sunday-school scholars heartily respond.¹

FOREIGN MISSIONS IN 1886.

A REVIEW OF THE YEAR.

IN the wide field of missions a single year does not ordinarily witness any marked changes, and too much should not be expected in the review of any brief period of labor in foreign lands. While the year just closed has not been exceptional, yet during its months many events have transpired which will have a marked bearing on the progress of the kingdom of God on earth. Some of these events may well be recalled in these pages.

If we glance first toward Africa, we shall see that the prince of darkness has apparently triumphed at certain points. The English Church Mission on Lake Nyanza, after passing through the fires of persecution, has been suppressed, temporarily we trust. The killing of Bishop Hannington, in October, 1885, was followed during the past spring and summer by the martyrdom of the native Christians and the dismissal from King Mwanga's territory of all foreign missionaries, save one who, at last accounts, was detained because the king wished to avail himself of his skill as an artisan. But this dark page is illumined by the story of the faith and constancy of the native Christians who unflinchingly confessed their Lord in the face of death, and sang praises to him who sustained them amid the flames that were consuming their bodies. The annals of church history contain no more inspiring records of Christian heroism than are the accounts just received of the martyred sons of Africa who during the last summer sealed their faith with their blood. As in apostolic days there were saints in Cæsar's household, so have there been saints at the court of King Mwanga, and

¹ Certificates of ownership of shares, ten cents each, the names of the owners to be inserted by those to whom they are sent, will be forwarded on application to C. N. Chapin, No. 14 Congregational House. Contributions should be sent to Langdon S. Ward, Treasurer, No. 1 Somerset Street, Boston.

it is cheering to find that the martyr spirit is as genuine in the nineteenth century as it was in the first, and that it can be found in Central Africa as well as at Rome. There is little ground for discouragement for a mission where believers meet death so bravely, and where, in the face of persecution, new converts come forward by the score for baptism.

In other sections of Africa there are hopeful signs of progress. Our own Zulu Mission finds a growing Christian life among its churches. The American Baptists are rejoicing in reports of a genuine revival in their mission on the Lower Congo. Bishop Taylor writes hopefully of his work on the Western Coast. The American Board's mission at Bailundu and Bihé has been reestablished under favoring circumstances. The Scotch Missions near Lake Nyasa have been greatly cheered by the progress of the year. As we write, telegraphic reports are received of a rising of the native population on the East Coast, at or near Inhambane, against Portuguese rule, but the reports are evidently exaggerated, and we are yet without definite information as to just what has occurred. The Portuguese are seeking to extend and enforce their authority in all sections of Eastern and Western Africa, and it will not be strange if their agents, few in number compared with the native population, should be resisted and driven out wherever the people they seek to rule can combine against them. Should the reports of the uprising in Inhambane be confirmed, our prosperous mission in East Africa will suffer a serious, yet, we trust, only a temporary, check.

The year has witnessed the cessation of the war between France and Madagascar, and the ratification of a treaty which, while not relieving the Malagasy from some of the unjust claims of the French, yet leaves them practically free to carry forward their religious and educational work. The Hovas, never yet fairly worsted in their conflicts with the French, are still supreme in the island, and, so far as appears, there was no check upon the progress of Christianity while the natives were cut off by the blockade from influences and aid from the outside world. The Christian faith has taken strong hold upon the Malagasy, and the past year has shown that the progress of Christ's kingdom in the great African island does not depend upon foreign support.

In Roman Catholic Europe there has been little change in the attitude of governments or the papacy. Evangelical work in France, Spain, and Italy has been prosecuted with the ordinary success. In Austria attempts have again been made to restrict religious liberty, but the people listen to the gospel with increasing interest, and the year closes with the hopeful prospect of the speedy removal of the restrictions upon freedom of worship.

To outward appearance the political revolution in Bulgaria boded serious disaster to missionary work, but though the whole Balkan peninsula is deeply agitated and the solution of the political problem is by no means clear, the work of our mission has not been interfered with in any marked degree. The people hear the Word with readiness, and gratifying results are witnessed. What the immediate future has in store for the brave Bulgarians few would be bold enough to prophesy.

Throughout the Turkish Empire there has been within the year great distress by reason of poverty and excessive taxation, so that there has not been that expansion in evangelical work which was hoped for. A reactionary wave passed

over the Turkish officials, leading, during the spring and summer, to the suppression of Christian newspapers and the closing of many Christian schools. Though external opposition has seemed to put in peril the work of years, the great body of believers has been steadfast, and the year closes with new light breaking in at many points. The officials have already begun to put their seal upon the textbooks used in Christian schools. The college at Harpoot has at last received official recognition, and there is a promise of a speedy removal of restrictions upon the press. The outlook for work throughout the dominions of the Sultan is certainly brighter than it was at the opening of the year.

The recent commencement of a mission to Arabia by the Scotch Free Church is a noteworthy event. The Honorable Keith Falconer, son of a Scotch nobleman, with his wife and a missionary colleague, left England in October last for Aden, to begin in person and at his own charges a new work for Mohammedans.

Little has transpired during the year in India calling for special comment here. An unusual number of religious riots have occurred, owing to the falling on the same days of Hindu and Mohammedan festivals, but these events are not tokens of any special religious movement. Nearly all of forty missionary societies laboring in India proper report a steady advance in their work. Since the statistics for the Decennial Conference were prepared, covering the year 1881, there has been an increase of eighteen per cent. in the number of communicants, and the adherents now number not far from half a million. In January last the formal annexation of Burma to Great Britain was proclaimed, giving promise of the opening of a clear field for missionary labors. The American Baptists immediately pushed forward their outposts, but the natives have not submitted without a struggle to their new rulers, and little more than preparation for future work has been attempted. The latest reports show that the dacoits are rapidly submitting to British authority, and an opportunity will now be afforded for Christian work.

Within the Chinese Empire Protestant Missions have, with slight exception, enjoyed a year of quiet and successful labor, while Roman Catholic missionaries have met serious opposition from native hands, and have witnessed a rapid decrease in the number of their adherents. The conduct of the French troops in Tonquin and at Foochow awakened the bitterest hostility to French priests and to Roman Catholics generally, who in the eyes of the Chinese are allied with France. The Roman Catholic converts have therefore been exposed to sharpest persecution, and the decrease in their number was so great as to alarm the Pope at Rome, leading him to resolve to send an ambassador from the Vatican to reside at Peking, that the Chinese might learn not to confound Catholicism with the claims and deeds of the French. This purpose France has not permitted the Pope to carry out, as it would seriously damage her prestige in the East. Though the conduct of France threatened to put in peril all missions in China, yet the past year has revealed the fact that the great body of the Chinese are neither so blind nor so bigoted that they can not or will not discern between Protestants and Romanists. The steady progress of most Protestant missions during the year is an auspicious omen for the future, when present disturbing causes shall be removed. In Korea there has been much to encourage those who have recently effected an entrance within "The Hermit Nation." Medical

work has been the key which has unlocked the door, and the king has of late given to the medical missionaries signal tokens of his favor.

Japan has within the twelvemonth fully maintained the speed at which she has been moving within recent years towards the position of Christian nations. Open opposition to Christianity has ceased; the peril is of another sort — that she will accept the form of Christianity without knowing its power. Education is welcomed everywhere, and it seems to be no objection on the part of the non-Christian Japanese that the faith of Jesus is taught in the schools. Public meetings for the preaching of the gospel are held in all sections of the Empire, with audiences limited only by the size of the buildings. The year has been crowded with incidents indicative of the interest of the people in the new religion, and bearing witness to the true spiritual life in the pastors and the churches. There are now within the empire over 170 churches, with probably not less than 13,000 members.

In the Island World the triumphs of the cross have been witnessed as in the past. The event of greatest significance to the missions of our Board has been the occupation of the *Càroline Islands* by Spain and the *Gilbert Islands* by Germany. Though this action on the part of foreign governments was naturally regarded with much apprehension, it does not yet appear that any serious results are to follow to our missions within those groups.

It is impossible in our limited space to even allude to many events of the year on missionary ground which are cheering. If we look at home there is much also to awaken courage. Most of the churches have maintained their rate of giving; some of them have advanced grandly. The Methodist Church especially has taken a forward step with the cry, "A million for missions," and has nearly reached the mark. A still further advance is planned by them for the coming year. But the most hopeful sign of which we should make full recognition, and for which all who seek God's kingdom should be devoutly grateful, has been the wave of missionary interest which has passed over many of the seminaries and colleges of our land. The gathering of students at Mount Hermon during the summer and the meeting of the Inter-Seminary Missionary Alliance were greatly blessed to the quickening of the missionary spirit, and a new impulse of Christian enthusiasm has reached and refreshed many of the seminaries and colleges of the land. The full fruit of all this remarkable movement it is too early to look for. Its ripening should be awaited with hope and prayer. With a world open for the gospel, and needing it as it needs nothing else; with young men and women in large numbers ready to be sent as Christ's heralds, and with the Christian Church ready to sustain them by their gifts and prayers, there need be no fear of opposing forces. God will surely give his blessing. While rejoicing in a year of divine favor, let us pray that the coming year may be better than the past.

DIARY OF THE LATE BISHOP HANNINGTON, OF AFRICA.

THE story of the martyrdom of Bishop Hannington, the English Church missionary, in Central Africa, has been told many times within the past year, but there has just been received in England a little diary kept by the bishop during

the last weeks of his life, which reveals much that ought to be known by all lovers of missions and all friends of Africa. The diary is only four and a half inches by three inches in size, giving an entire page for each day. It is written so closely that a magnifying-glass is necessary to decipher some of its pages. This record was secured by a native Christian, who bought it from one of the executioners, just after the killing of the bishop, and brought it as a precious relic to the missionaries at Uganda. We are unable to find room for all the entries in this diary which are presented in *The London Times* of November 5, but shall give the essential portions. The story is exceedingly touching.

It was on Wednesday, October 21, 1885, that Hannington, with his porters, was detained by the chief Lubwa. It will be remembered that he was on his way to Uganda over the route that was passed by Thomson on his journey through Masai-land, and that the king, Mwanga, Mtesa's successor, was displeased because white men were coming to his capital on the eastward side. While detained at Lubwa's, which is near the northeastern arm of Lake Nyanza a soldier was placed to guard the bishop's tent, yet he was allowed to climb a hill from which he could see the Nile. While upon this hill he was set upon by about twenty ruffians. His diary gives particulars of what followed. "Brahim [his head-man] they bound instantly; me they threw violently to the ground, and proceeded to strip me of all valuables. Thinking they were robbers I shouted for help, when they forced me up and hurried me away, as I thought, to throw me down a precipice close at hand. I shouted again, in spite of one threatening to kill me with a club. Twice I nearly broke away from them, and then grew faint with struggling, and was dragged by the legs over the ground. I said: 'Lord, I put myself into thy hands. I look to thee alone.' Then another struggle, and I got to my feet and was thus dashed along. More than once I was violently brought into contact with banana-trees, some trying in their haste to force me one way, others the other, and the exertion and struggling directly after dinner gave me an agonizing pain in the stomach. In spite of all, feeling I was being dragged away to be murdered at a distance, I sang, 'Safe in the arms of Jesus' and 'My God, I am thine,' and then laughed at the very agony of my situation. My clothes torn to pieces so that I was exposed, wet through with being dragged along the ground, strained in every limb, and for a whole hour expecting instant death, hurried along, dragged, pushed, at about five miles an hour, until we came to a hut into the court of which I was forced. 'Now I am to be murdered.' As they released one hand I drew my finger across my throat, and understood them to say decidedly 'No.' We then made out that the sultan had had me seized. Then arose a new agony. Had he had all my men murdered? Another two or three hours' awful suspense, during which time I was kept fixed, shivering with cold, when, to my joy, Pinto, the Portuguese cook, and a boy were brought with my bed and bedding, and I learnt that the sultan had seized me, and simultaneously my men and loads, and meant to keep me prisoner until he had received word from Mwanga, which means, I fear, a week or more, nor can I tell the exact truth of what they say. I am in God's hands."

On October 22 the diary reports that he found himself in a fair-sized hut, with no ventilation, in which he could only see to write by a strain, and with twenty men around him. His cook came to him, and he was allowed to have his

Bible and writing-utensils. He learned that his men were in close confinement, and his own surroundings were of the most repulsive sort. He speaks of himself as "in a feverish district, fearfully shaken, scarce power to hold up small Bible. Shall I live through it? My God, I am thine.

"1 P.M. — Good breakfast, but no appetite to eat it; however, if it was not here I should, no doubt, feel starving. Towards evening I was allowed to sit out for a little time, and enjoyed the fresh air; but it made matters worse when I went inside my prison again, and, as I fell exhausted on the bed, I burst into tears. Health seems to be quite giving way with the shock. I received no news all day, beyond what I expected, that the messenger might reach Mwanga to-morrow, and would return in about four days, so that I dare expect nothing under a week. I fear I am in a very caged-lion frame of mind, and yet so strained and shattered, it is with the utmost difficulty that I can stand; and yet, though in close confinement, there are many mercies to be thankful for. I ought to be praising His holy name, and I do."

On October 23, Friday, he records that it was just three months since he had left the coast. "I slept better — well, in fact; but I woke full of pain and weak, so that with the utmost difficulty I crawled outside and sat in a chair, and yet they guard every move as if I were a giant. My nerves, too, have received such a shock that, some loud yells and war-cries arising outside the prison fence, I expected to be murdered, and simply turned over and said: 'Let the Lord do as he sees fit; I shall not resist in the slightest.' Finding how bad I am, they have sent my tent for me to use in the daytime. I implore to sleep here but fear not. I said: 'Take away my boots, and how can I flee?' Going outside I fell to the ground exhausted, and was helped back in a gone condition to my bed. I do not see how I can stand all this, and yet I do not want to give in, but it almost seemed as if Uganda itself was going to be forbidden ground to me — the Lord only knows. Though I am really far in the dominion, I have yet only looked upon the country itself."

On that day the chief and one hundred of his wives came to look at the prisoner, and leave was asked to sleep in the tent rather than in the hut. The chief permitted this, and offered to send word to Mwanga and to Mr. Mackay, the missionary at Uganda, if the bishop would say nothing to the king about his (the chief's) conduct. The offer was gladly accepted.

On October 24 the bishop records that he had a comfortable night. "The day passed away very quietly. I amused myself with Bible and diary. I had no visitors whatever beyond my own men; two only were allowed to bring me my food. I hear that they implore to be permitted to do this: they find the monotony of confinement quite as bitter as I do."

The next day was Sunday, the fourth day of the bishop's imprisonment, but it witnessed no improvement in his condition. "Still a great deal of pain in my limbs. The fatigue of dressing quite knocks me over. My guards, though at times they stick to me like leeches, and, two rifles in hand, remain at night in my tent, are gradually getting very careless. I have already seen opportunities of escape had I wanted so to do, and I doubt not that in a few days' time, especially if I could get a little extra *pombe* brought to them, I could walk away quite easily; but I have no such intention. . . .

“What I fear most now is the close confinement and utter want of exercise. The sultan sent a detachment of twenty more of his wives to inspect the prisoner. After they had feasted their eyes and made their remarks they respectfully retired. When I was almost beginning to think of my time in prison as getting short, the chief has sent men to redouble the fence around me. What does it mean? I have shown no desire or intention of escaping. Has a messenger arrived from Mwanga? There is just time that it should be so to tell them to hold me fast. The look of this has cast me down again.”

On Monday the bishop records that he was somewhat improved in health, but was heavy and sleepy, and that he felt that there were signs of fever creeping over him. More wives of the chief came to disport themselves at his expense. He speaks of himself as broken down both in health and spirits. “It is not pleasant to be examined as a caged lion in the ‘Zoo,’ and yet that is exactly my state at the present time. My tent is jammed in between the hut and high fence of the Boma, so scarce a breath of air reaches me. Then at night, though the tent is a vast improvement on the hut, yet two soldiers, reeking with pombe and other smells, sleep beside me, and the other part of my guard, not far short of twenty, laugh and drink and shout far into the night, and begin again before daylight in the morning, waking up from time to time to shout out to my sentries to know if all is well. I feel all this is telling on my health tremendously.”

On Tuesday, October 27, the record shows that the bishop was in great perplexity, it being impossible for him to divine what was going on about him, or whether any message had really been sent to King Mwanga. “I do not know what to think, and would say from the heart, ‘Let the Lord do what seemeth to him good.’ If kept here another week I shall feel sure no messengers have been sent, and if possible shall endeavor to flee, in spite of all the property I must leave behind and the danger of the undertaking.

“Only a few ladies came to see the wild beast to-day. I felt so low and wretched I retired within my den, whither they, some of them, followed me; but as it was too dark to see and I refused to speak, they soon left.”

The record of the last two days we give in full. It is evident that the bishop was suffering from fever, as well as from the fearful condition of his surroundings. He speaks of himself as very low and crying to God for release.

“October 28, Wednesday (seventh day’s prison). — A terrible night, first with the noisy drunken guard and secondly with vermin, which have found out my tent and swarm. I do not think I got one sound hour’s sleep and woke with fever fast developing. O Lord, do have mercy upon and release me! I am quite broken down and brought low. Comforted by reading Psalm xxvii.

“In an hour or two’s time the fever developed very rapidly. My tent was so stuffy that I was obliged to go inside the filthy hut, and soon was delirious.

“My fever passed away. Word came that Mwanga had sent three soldiers, but what news they bring they will not yet let me know.

“Much comforted by Psalm xxviii.

“October 29, Thursday (eighth day’s prison). — I can hear no news, but was held up by Psalm xxx, which came with great power. A hyena howled near me last night, smelling a sick man, but I hope it is not to have me yet.”

Here the record ends, and apparently the bishop was taken out shortly after this

entry was made, and put to death. The order had arrived from Mwanga that the whole party should be slain, and the emissaries of the king were not slow in executing his commands. It will be remembered that when they were about to spear the bishop he asked that they use the gun and not the spear, and that his request was complied with. "Tell them," he said, "that this road is bought with my life, and that I am dying for those who kill me." The record of these last days of a noble life is inspiring though sad. The way into Africa, with deliverance for her sons, is indeed opened by such a life and such a death. To the faithful martyr, we doubt not, was swiftly fulfilled that word which came to him with such power on the day of his death: "Weeping may endure for a night, but joy cometh in the morning."

REV. LORENZO LYONS, OF WAIMEA, HAWAII.

BY REV. C. M. HYDE, D.D., OF HONOLULU.

FIFTY-FIVE years ago there sailed from New Bedford, November 26, 1831, in the whale-ship *Averick*, with Captain Chadwick, a company of missionaries bound for the islands of the Pacific — Rev. Messrs. Alexander, Armstrong, Emerson, Forbes, Hitchcock, Lyman, Lyons, Spaulding, Dr. Chapin, and Mr. Rogers, a printer. Of this band of missionary brethren the last survivor has just finished his long life of faithful, systematic, loving, patient activities, in the eightieth year of his age. Four aged widows still remain — Mrs. Alexander, Mrs. Armstrong, Mrs. Emerson, Mrs. Hitchcock.

Rev. Lorenzo Lyons, born in Coleraine, Massachusetts, April 18, 1807, graduated at Union College in 1827, and from Auburn Theological Seminary, 1831; received an appointment from the American Board of Commissioners for Foreign Missions as missionary to the Sandwich Islands, and on his arrival was stationed at Waimea, Hawaii. At Waimea Father Lyons has resided continuously, from his arrival at his station, July 16, 1832, until his death, October 6, 1886. He has never visited his native land, and for the last twenty-three years never left his station, even to go to Honolulu to attend the annual meeting of the associated Hawaiian churches, which now takes the place, and carries on the work, of the former general meeting of the Sandwich Islands Mission. His first wife (Betsey Curtis, born in Elbridge, Onondaga County, New York, January 10, 1813) died in Honolulu, May 14, 1837. Her early death occurred at such a time as to deeply affect the hearts of the little company of Christian workers in that then isolated mission field. It was largely instrumental in so deepening the spirit of devotion in her bereaved husband and his fellow-laborers that a wondrous outpouring of God's Spirit began at Waimea, after Mr. Lyons's return, and at the succeeding communion season sixty-one were admitted to membership in the church, while seventy-five others stood proposed for admission at some subsequent communion season. The native population of 125,000 then reported for the Hawaiian Islands has decreased to 40,000, and these gathered mainly in Honolulu, and in some few large centres of the chief industry of the islands at the present time, growing and grinding sugar for the San Francisco refineries.

Those days, however, from 1838 onwards, were busy times of self-forgetful

toil, as day after day, from hut to hut, the Christian missionary walked from shore to shore, down into secluded valleys, up precipitous, rocky heights, delivering his message of light and life and love to benighted souls, stolidly indifferent to spiritual realities and to noble ideals of character. Then followed a time of dauntless industrial achievements in the building of stone or wooden churches. For the new converts needed suitable houses of worship, ten or twelve of them, throughout this one missionary's special district, really two distinct tracts of land, extending twenty miles along either shore, and half as many miles in either direction from his station on the central ridge of the island of Hawaii. And when the churches were organized and at work, he was unweariedly active in promoting their growth by Christian efforts, insisting strongly on personal purity and generous gifts to missionary enterprises.

The church in Waimea, like those in the hill-towns of New England, with only a scanty population now on its rich grazing lands, too high and cold for the cultivation of sugar, has dwindled to a few score of worshipers, reporting the present year a total membership of only forty-six. Yet these last years of Father Lyons's ministry have been fruitful of good for the nation at large. From that now lonely mountain-home, quaint in its style of building as the hill-town farmhouses of New England a hundred years ago, there has through all these years sounded throughout the islands the sweet strains of sacred song, evoked by the deft minstrelsy of this devout and gifted soul. One hymn a week has gone regularly to the newspaper press. And when the revival meetings of 1881 and 1882 were begun, much of their success was due to the Gospel Hymns, just then translated and compiled in a pocket edition, which proved most taking and winning in the management of those meetings.

Since the International Sunday-school Lesson System was inaugurated, Father Lyons has prepared the Lesson Helps, notes and questions, published in advance in a weekly newspaper, and furnished in slips from week to week to some of the Hawaiian Sunday-schools. "In labors more abundant" would seem to have been the motto of his declining years. When at the close of the seven years' series of lessons the Hawaiian Sunday-schools testified their grateful appreciation by a present of \$1,200, Father Lyons invested the money in publishing for the use of the schools a large and choice selection of Sunday-school hymns, in Hawaiian, through the publishing-house of Biglow & Main, New York. The hymnbook used by the Hawaiian churches is the sixteenth revision of the scanty collection first published. Of its 112 hymns the large majority are of Father Lyons's composition or translation. He has written constantly timely articles for the newspapers, and many of the lessons in the reading-books were prepared by him.

Of slight, spare frame and cheery, genial nature, he has always been greatly beloved by his missionary associates, and revered by the Hawaiians for his amiable, guileless character and for his warm personal interest in them individually and in their national progress and prosperity. Attacks of acute disease have during the last part of Father Lyons's life racked him with pain for months at a time. The last seven months have been a period of great suffering. Yet in the midst of it all there have shone out from time to time gleams of sweetest Christian tenderness, thoughtful to the last for others, not for self. "E hooikaika! E hooala!

(Be strong ! Rouse up !)" was one of his last utterances, as in his weakness he tried to raise himself up without calling others away from their special occupations to wait upon him. But at last the loving, self-sacrificing spirit has passed from its body of weakness to be made strong with the eternal vigor of a redeemed and glorified soul, risen into the new life of heavenly communion with the blessed Redeemer. The few that remain of the fast-diminishing band of old Sandwich Island missionaries, themselves enfeebled now by age, close up their ranks again, as this veteran standard-bearer of the cross falls at their side, and encourage themselves for their last days of service and waiting by the glorious prospect of a speedy reunion in the father's house of many mansions, but one family.

A widow (Lucia G. Smith, married to Mr. Lyons July 14, 1838) and four children are left to mourn their irreparable loss.

SELF-SUPPORT IN MEXICO.

BY REV. JAMES D. EATON, OF CHIHUAHUA, MEXICO.

THE extreme poverty of the great mass of the Mexicans has been noticed in recent magazine articles, which discuss the political, social, and economic situation and outlook of this republic. All who come from the prosperous North are impressed with the general meagreness of life here. The plastered mud hovels, without floor or window and almost destitute of furniture, the scant food, the soiled and ragged clothing of men and women, shading off in the summer-time into an abbreviated undergarment for the children, and into absolute nudity for some of the small boys, are the outward signs of the mental and spiritual destitution which widely prevail. No wonder that "self-support" seems to be an almost unattainable ideal, and that some of the earlier Christian workers in Mexico felt that these poor people were objects of charity in every way, and should be receivers instead of givers. As a result, the converts were led to expect a pecuniary return for much of the Christian labor performed by them, especially as their espousal of the evangelical cause usually subjected them, as now, to immediate loss of friends and employment, and exposed them to petty insults and even at times to personal abuse.

But those who pity these poor so unwisely would do well to remember : —

I. That the evident poverty does not involve the extreme of wretchedness and suffering that would attend such a degree of want at the North. Wealth and poverty being relative terms, and the laboringman of the United States enjoying many comforts which are unheard-of luxuries to some descendants of Spanish dons who ride over their own broad acres and count their thousands of sheep and cattle, the Mexican *peon* does not miss the conveniences he never knew, and maintains a surprising cheerfulness while plying his tasks. Not to have at night any food in the house for the next day is but to imitate the custom of his wealthy neighbors in the towns, whose servants buy each morning before breakfast the few cents' worth each of meat, bread, beans, green vegetables, fruit, sugar, and lard needed for the table for that day. Besides, fuel is little needed and rarely purchased by the poor for purposes of heating ; so that in this more genial climate the horror of death by freezing is unknown.

II. The people have from time immemorial supported the priests and ceremonies of their own pagan religion and of their degraded and polluted form of Christianity. It is truly wonderful to see the size, solidity, and number of the religious edifices erected since the Spanish Conquest, recalling at the same time the number of ecclesiastics that must have been required to minister in these temples, and that even now remain after the general confiscation of the estates of the church which once yielded such large revenues. True, a reformed church here could not, and would not, exact contributions in the form of taxes on public enterprises levied by the Roman hierarchy in former years; and the converts thus far have been drawn entirely from among the poor, as was the case in Christ's time, and as has been seen so often since; wealth, power, and station remaining opposed for a long time to the entrance of new doctrines. But such accumulations of wealth, such a multiplying of costly edifices, such a gathering together of church dignitaries and employees, are not necessary for successful evangelism and for the vigorous maintenance of Christian worship and instruction on the basis of the early simplicity; and the poorest are not too poor to give something in aid of Christian institutions which in time must attract adherents in sufficient number to ensure their support.

III. There are sentiments of human sympathy, and of generosity toward the unfortunate, manifest in the conduct of the people, which may be so directed and trained as to secure hearty coöperation in Christian consecration and service. After all deductions have been made for superficiality of feeling, untruthfulness, and even treachery, if you will, there still remains a warm human heart beating under these brown skins. The offence of street-beggary even has its offset in the ready and generous responses made to such appeals in almost all the private houses and places of business. It is truly affecting to find how often the very poor will receive into their single room one who is still poorer, or sick; or will give this miserable shelter to a whole family that may be worse off than themselves, and divide with these their last morsel of food.

Who doubts that a people ready to respond to such appeals on the ground of humanity may be led to answer joyously when told that "the Lord hath need of them," of their powers, their possessions, their hearts? Since they have been accustomed, under the compulsion of fear and superstitious dread of priestly power, to buy the privileges of the sacraments of baptism, the communion, and marriage, to pawn their clothes and household utensils for money to hire the presence of the priest at the death-bed of loved ones, and to pay for masses for the repose of their souls, who will deny that they may be taught to offer freely, of goodwill, in loving gratitude to Him who redeemed them with His own precious blood? Some have been given a chance to show their disposition and are making encouraging response: so that they not only pay for their own Bibles, books, and papers, but are giving what they can toward the building and furnishing of houses of worship, and toward the support of schools and preachers. Only a year and a half ago the missionaries of one leading church admitted that no one of their congregations was giving anything to support the native pastors, although often lighting and caring for their places of worship and helping their own sick and poor. But already generous pledges toward the salaries have been made by a number of congregations, and fair recognition has

been won for a method which maintains the self-respect of the native churches and must make them far more earnest and efficient.

Amongst many striking instances of self-denial and truly Christian liberality which have occurred on our own new field, the latest is suggestive of rich results. Four or five months ago a sermon on Christian giving was preached to the little congregation in this city, and seventeen "mite-chests" were distributed among the families, with the suggestion that in addition to the sums given by them on the plate at morning worship and in the Sunday-school, they might put into these boxes, from time to time, such special "thank-offerings" as they might wish to make in recognition of God's mercies to them individually, or to their families, or the church. It was proposed to devote the gifts to the fitting up for purposes of worship of rooms in an old property recently acquired by the Board, in order that each one might feel a personal interest and sense of possession in the house of prayer, and that the money thus saved to the treasury might carry the gospel to other places. It was further stipulated that the individual gifts should not be announced publicly; and as the boxes were all alike it was expected that even the missionaries would not know how much any family had given. They were urged to think only of Him who seeth in secret, and to give as in his sight. Afterwards the distributor of the boxes was forced to leave the country for a considerable part of the summer, and it was feared that in the absence of spoken reminders for so long a time the evident interest might abate and the result be a disappointment. Some days ago, however, the boxes began to come back unsolicited and heavy with copper coins, the givers expressing a wish to have the same chests returned to them when emptied. So all were called in and a special meeting was appointed for the opening. The way was prepared by the reading of the wonderful twenty-ninth chapter of I Chronicles and of a translation of the story of "Mrs. Pickett's Missionary Box," and hymns were sung during the process of counting the offerings, while all faces glowed with eager anticipation. Some families had moved out of town beyond present reach, and only thirteen boxes reported. But they were found to contain, in fractional paper currency and silver coins, mostly ranging in value from five to twenty-five cents, 114 pieces; and of copper, 680 *tlacos*, a coin worth one cent and a half: a total face-value of \$34.55, or, reduced to Mexican silver, \$32.00, in 794 pieces, an average of 61 to each box. Really there should be counted over 1,000 pieces, because the *tlacos* were sometimes hoarded in a separate place and then exchanged for twenty-five cents in paper, which was dropped into the box.

Have "mite-chests" ever performed a worthier service in the United States? We were astonished at the result, and sung hymns of praise with full hearts, and offered on our knees a prayer of humble consecration of ourselves, our bodies, and our possessions to the Lord our Maker and Redeemer. Yes, the Mexicans can love and pray and work and *give* as Christians.

Letters from the Missions.

Japan Mission.

A NEW TRAINING SCHOOL FOR JAPAN.

MR. DEFOREST sends an account of the opening of a school of high grade at Sendai, Northeastern Japan, which promises to be an important centre of influence in the empire. The mission would not have entertained the thought of establishing this school at Sendai had not the extraordinary offer of a citizen of that place been presented to them in such a way that it was impossible to turn it over to some of the other missionary boards having work in that city. This offer was to provide buildings, native teachers, and to meet all necessary expenses of the school, if the American Board would provide missionary teachers for ten years. We must make room for nearly all of Mr. DeForest's letter upon this matter, simply premising that Sendai is a city of about fifty thousand inhabitants, near the eastern coast, and about ninety miles north of Tokio. Mr. DeForest's letter is dated October 11:—

“It was my good fortune twelve years ago to be in Rutland at the Annual Meeting of the Board, when Mr. Neesima made his effective appeal for help in establishing a Christian school in Japan. His deep earnestness aroused the enthusiasm of the hearers to such a degree that they raised on the spot \$5,000, with which he joyfully departed and began at once to plan for his school. He approached men of influence and wealth here, hoping to interest them and gain their coöperation; but the idea of a *Christian* school in this land was obnoxious to some and even a terror to others, so that no encouragement whatever was given to the enterprise. It remained for the American Board to take up the whole movement bodily and push it, at large expense, against the desires and prejudices of the influential classes or else to drop the matter entirely. You have heard how the school was at last located in the ‘Sacred City,’ Kioto, and

from the first had the opposition of the governor and his staff and also the bitter hostility of thousands of Buddhist priests. It was the talk of the city that it would be easier to move Mount Hieizan into Lake Biwa than to establish in Kioto a school that should in any way be connected with the hated name of Christ. And at first it seemed quite likely that the scorn and contempt of the city would crush out the school, for it started with only two scholars, and these were taken there by the two teachers, Dr. Davis and Mr. Neesima.

“But what a change has come over this empire! Mr. Neesima's tact, perseverance, and moral power, coupled with the ability and Christian earnestness of the missionaries working with him, have made for the Kioto School a reputation that now is national. Seeing this, a wealthy gentleman of Sendai birth last year asked Mr. Neesima to lend his name to the establishment of a Christian school in that city which should gradually develop into a college like those of New England. If you ask how this gentleman knows anything about New England colleges, I reply that while representing his country, as consul in the United States, he saw with his own eyes those colleges, and well knows the part the religion of Jesus has played in their inception and growth. He told Mr. Neesima that if the American Board would grant and provide for missionaries as teachers for ten years, the people of Sendai would furnish buildings for the school, native teachers, and all other expenses.

“Now there is perhaps no form of missionary work that pays better here in Japan than teaching school. This work not only brings hundreds of young men and girls under direct Christian influence; not only opens the homes of the scholars to a favorable consideration of the claims of Christ; not only brings scores and hundreds of fathers and mothers to openly confess Jesus, but it effectually checks all official opposition to the open propagation

of our belief and puts us at once into friendly relations with circles that otherwise we could enter but slowly if at all. It is no small gain to have the influential classes seek our society and welcome us to their houses.

“So this offer of a school that should cost the Board nothing but the support of foreign teachers, and that would greatly widen our field by giving us a new and important centre, in the occupation of which we should have a chain of work extending through a thousand miles, from Yezo to Kiushu, was one not lightly to be rejected. Mr. Neesima and I were therefore sent last spring by our mission to see just what the offer meant and, of course, to have a perfect understanding about the Christian attitude of the school. We were cordially welcomed by the governor and other prominent men, and at an entertainment provided for us the governor announced that 5,000 yen were pledged for the new school, and we were assured that its religious basis should be the same as that of the Kioto school.”

THE SCHOOL OPENED.

“I need not report the consultations that resulted in the opening to-day of the People's English School of Sendai, with three Christian Japanese teachers, one non-Christian teacher, two missionaries (Mr. Allchin and myself), and 120 scholars. As the new buildings — a two-storied recitation-hall and two dormitories, each 144 feet long — will not be done till New Year's, we all gathered this morning in a dirty shed, and there a prominent citizen, who is giving all his time to the school, made the opening address, emphasizing especially the fact that this school is to be based on morality. Mr. Ichihara, the vice-principal, followed with reading the Bible and an address in which the school was declared to be a part of the great plan of the Unseen God, whose hand is guiding all the nations of the earth. Then came his prayer, asking the divine blessing on the school and praying that it might become a light to the whole empire.

“The mayor of the city was among the guests, and in his address he affirmed with

emphasis that America is the only true friend Japan has and that the return of the Shimonoseki indemnity is a conspicuous proof that this most forward of Protestant countries is worthy of Japan's imitation. Then he expressed great pleasure in welcoming the foreign teachers and told the boys they were to follow every suggestion emanating from us. ‘We shall have new and substantial buildings soon,’ said he, ‘but for a few weeks you must put up with these sheds, such as, I suppose, American Indians live in.’”

Mr. Allchin adds some interesting statements respecting this “New Doshisha”:

“It is called the People's School to distinguish it from the government schools and to indicate that it is established by the gifts of private individuals and not by public money. This school is an experiment. It is the first of its kind in the country. The course of study, which comprises two years' preparatory and five years' college, is modeled after the Doshisha (Kioto) course. The president (nominal), Mr. Neesima; the vice-president (acting), Mr. Ichihara, and two of the teachers, are from the Doshisha.”

RELIGIOUS CHARACTER OF THE SCHOOL.

“The amount of religious instruction is the same in both schools. In all respects in which it resembles the Doshisha, the school is not an experiment. But not one of the patrons of this school is a professing Christian. The governor of the province, the mayor of the city, and other prominent officials are among its hearty supporters in word and deed, and yet these men are strangers to Christ and his religion, which we teachers, in public meetings as well as in the rules of the school, have declared to be at the basis of this school. It is this union of a Christian faculty with a non-Christian board of trustees to form a Christian school which is the experiment. All the suggestions of the Christian teachers have been cheerfully adopted, and we have heartily fallen in with the plans of the trustees. Of a faculty of seven, six are Christians. The Christian religious instruction at morning prayers and in Bible classes is equal in

amount to what is given in the Doshisha or at Williams or Amherst College. With such a faculty and with such a basis of religious teaching, why should not the future history of this school be similar to that of the above three colleges? The Doshisha at Kioto began with two, this with 122, scholars. That was bitterly opposed by the governor of Kioto and his subordinates; this has been enthusiastically supported by the governor of this province and his highest officials. The brethren who compose this new station are to be congratulated on the unusually favorable opening for Christian work which this school offers. The enthusiasm of the people, the intense desire of young men to enter, even after it has been advertised that no more can be admitted at present, and the Christian character which the school has assumed at its opening, fully justify the Board in urging this work upon us and the mission for taking it up."

sidering several necessary questions, such as creed, covenant, name, pastor's salary, etc., the council voted unanimously to sanction the organization of the 'First Christian church at Niigata'—the old body, which in fact was never formally organized, having been known simply as the 'Niigata church.' The church numbers twenty-four with pastor and wife.

"In the afternoon were held the religious services—there being interposed the examination of Mr. Yamaoka as a candidate for the ministry. The examination proving satisfactory, the church was called on to subscribe to the creed and covenant, and Mr. Sugita offered the prayer for the new organization. I next made my *début* in public by giving to our pastor, Mr. Naruse, the right hand of fellowship. Next came Mr. Sugita's charge to the people, and Mr. Ebina offered the ordaining prayer. After the right hand of fellowship and charge, followed the communion service, Mr. Davis presiding, assisted by Rev. Mr. Yamaoka.

"God has been very gracious to us in Niigata, and the changes one year has seen are wonderful and a cause of great rejoicing. The trials of the past months have purified the feeble body and fitted it for real work. The great shock of the revelation of sins in comparison to which those of Ananias and Simon Magus were small, the succeeding necessary separation of those who believed Christianity to mean a life of uprightness for the follower of Christ from those who thought differently, seemed to outside observers like a death-blow to the cause of Christ, but instead a mighty blessing has been the result. The new body is not self-supporting, but I doubt whether a more liberal company of Christians can be found in Japan than the Niigata members of this church.

"On Sunday, October 3, were held the usual morning services, while the afternoon and evening were devoted to addresses in one of the theatres of the city. Audiences of from four hundred to five hundred and fifty were assembled to listen to these addresses, and the effect of them we hope to see ere long. On Monday the guests left

Northern Japan Mission.

CHURCH ORGANIZATION AT NIIGATA.

IT will be remembered that the mission of the American Board in Northern Japan commenced on the foundations laid by Dr. Palm, of the Edinburgh Medical Society, who turned over the work he had begun to the care of our brethren. Dr. Scudder writes, October 8, of a formal organization of the church at Niigata:—

"Last week Rev. Messrs. Ebina, from Tokio, and Sugita, from Annaka, and Mr. Yamaoka, the evangelist at Wakamatsu, came here to assist in the organization of the church in this city. Saturday morning, October 2, dawned bright and clear, and at ten o'clock a goodly company assembled in the little preaching-place, which was gayly decorated with flags and the motto, 'God is love.' Mr. Davis on this occasion lent his organ, which he has since given to the church as his parting present. Several Christians from the surrounding villages and all the faithful in town, save one who is ill, were gathered together. After con-

and the campaign of the winter began — a week of prayer being proposed by the Christians for the inauguration of the work. May God send his spirit into each heart and crown the future labors with a rich harvest! One case for discipline has come up in a young boy for some time under suspicion. The attitude of the church in this case is exceedingly hopeful.”

Micronesian Mission.

FROM THE MORNING STAR.

A LETTER has been received from Dr. Pease, written August 19, on board the *Star*, which was then between Butaritari and Mille. He says:—

“We have come thus far on our way and are all doing as well as we had any right to expect. We touched at five of the Gilbert Islands, namely, at Tapiteuea, Maiana Tarawa, Marakei, and Butaritari, or wherever there were Hawaiian missionaries. The greater part of their supplies were landed. None of them seemed in any distress from lack of food, though all were glad to get the new stock. Of course we saw nothing of their missionary work. I went ashore at Tapiteuea, where we left S. P. Kaaia and wife, also at Tarawa and Butaritari. Haina, the teacher at Tarawa was away; had gone by canoe to Marakei to meet the *Morning Star*, so his wife said. At the latter island they had seen nothing of him, so he must either have stopped at Apaiang or drifted away. We could not look him up. He had been absent nearly three weeks when we left.”

At a later date (August 23) Dr. Pease adds:—

“We came from Mille on Saturday. Our twenty-four hours there were very pleasant ones. Jeremiah and Thomas with their families were well, and everybody seemed rejoiced to see us. The meeting we had in the church on Saturday morning to welcome us back was one we shall long remember. The procession, the songs, the recitations of Scripture, the gifts, all unexpected, were more than grati-

fying to us all. I only wish you could have been there. If we find Jaluij I shall leave this letter there. We go thence to Ebon, I presume, and next to Namarik or Kusaie. We are all well this morning. The steam has just been started and I hope we shall see land before many hours.”

FROM RUK.

A brief note from Mr. Logan has reached by the way of Manila and China, dated at Anapano, Ruk, July 21. It is painful to think that Mr. and Mrs. Logan did not receive the reinforcement of a missionary family they were so eagerly expecting when the *Star* should arrive. Mr. Logan says:—

“I am just home from two hard days’ work, interpreting, etc., for the Spanish officers, and have time and strength for just a word. We have been dreading the coming of the Spaniards, but the attitude of the commander of the vessel seems very favorable. He says he is glad we are here, and that there shall be no interference with our work.

“We hope to have our arithmetic, a geography, and a new primary reading-book to send away to be printed by the *Morning Star*. The work is going on hopefully. We much need the associate we hope will come. My health is quite good; Mrs. Logan and the children are well. Mr. Worth is doing good service. Kelep has died at Mortlock, so now there is only Opataia to care for these seven churches. Our seven couples in the training-school are doing well; and with the hoped-for means of visiting the Mortlocks twice a year in the new boat, we hope to keep things growing. I papyrographed a letter to each church, one to the deacons, and one to the scholars in school at each station, and sent by Mr. Worth and Moses, which, with their own exhortations, promise to do not a little good. There is much to write, but I cannot do so now. The Spanish governor is to live at Ponape, with a gunboat to go about in all this part of the Caroline group; they promise quarterly mail privileges, etc.”

Western Mexico Mission.

A RELIGION OF FORMS.

MR. BISSELL writes from La Barca, October 30:—

“I want to give you the memorandum of a purchase I made this week from a boy who was selling *disciplinas* from door to door. The disciplina itself is a wire whip with which the penitent can afflict his own naked back. From a wire ring to be slipped over the forefinger hangs a stout little chain one foot long, its lower part broadening in many links to a fan-shape, the end being two inches wide. Here are attached the five linked lashes which hang down side by side, four inches in length. The lash-links are so made that each link furnishes two sharp points, turned in opposite directions. The points are a fourth of an inch long, some more, some less, and made by blows of a hammer. Each of the five lashes has about twenty-six points. The instrument weighs a trifle less than two ounces. It lacks only one thing—the blessing of a priest. I also took a pair of bracelets, of the same make (wire-links), to be worn under the clothing on the thick part of the arms, and a belt for the waist. These are two inches wide, the two ugly points of every link being turned toward the flesh. This seller also had similar bands for the thighs. I got duplicates of the disciplina and hope to be able to send you one—not for personal use, except as a tangible reminder of this people’s need.

“The helper of whom I wrote has found a single house where he can call with some freedom, though the people do not come to us. He is out in the pueblos this week, his family remaining here. There seems to be a little disposition to linger about the open window during singing, and sometimes longer, Sabbath evenings, particularly when the nights are dark. One of our helpers is trying the opening of a little corn-stand at Ocotlan. We hope good may result.

“A man of more than usually open mind, from a near pueblo, called some two weeks since. It was touching to hear him

tell of an incident he witnessed there when a lad of six years. A poor woman came in from her mountain home bringing her twin babies, dead, to be buried on holy ground. At the door of the church she offered the priest all she had—\$2.50. He declared that was the price for *but one*, and that he would bury but one for that sum. This man seems to want the light, to a certain extent at least; yet he was unwilling even to accept a Testament to carry to his own house. ‘Little by little’ is a Mexican phrase.

“Several persons have recently shown what one may call a commercial interest, applying to me to aid them in ordering from the United States or in getting information about articles desired. This indicates friendliness and helps to allay prejudice.”

West Central African Mission.

DEATH OF MRS. CURRIE.

THE last mail from West Africa brought the sad tidings of the death of Mrs. Currie at Bailundu on Friday, September 24. The event was wholly unlooked for and is felt as a stunning blow at the station of which she had so recently become a member. A brief notice of Mrs. Currie will be found on another page of this number of the *Herald*. Her sickness was short, but full of suffering. Messrs. Sanders and Fay with their wives had gone on to Bihé some three weeks before, so that Mr. and Mrs. Stover were the only Americans with Mr. Currie at the time of his wife’s sickness and death. The casket in which the precious remains were buried was made and fitted by their hands, and the king gave permission for the burial in peace. Of the service Mr. Stover writes:—

“The children came in softly and sadly and looked once more on the face of her whom they had learned to love even in so short a time. We then had a simple service consisting of singing, reading, prayer, and a few words to the children. After this six of the lads carried the precious casket and gently lowered it to its last rest-

ing-place as solemnly and decorously as if, instead of witnessing a Christian burial for the first time, they had all their lives been accustomed to such things."

Mrs. Currie was buried by the side of Mr. Bagster on the mission premises. The friends of the mission will not fail to remember in their prayers the afflicted husband, and the mission from which such a highly esteemed member has been taken.

THE PEOPLE. — THE KING.

The same mail which brought these sad tidings brought also a letter written by Mr. Currie some two weeks before his wife's sickness began. We give the following extracts:—

"My impression of the people is very good. They are intelligent, modest, and models of generosity and good nature. It will take more time, however, to uproot their superstitions and lead them away from their present errors to a saving knowledge of the truth as it is in Jesus; but the work is not an impossible one to us if led by the wisdom and strengthened by the power of God. Indeed it is a work bright with hope and pregnant with promises of a glorious issue.

"A short time ago in company with Mr. Stover, I paid a visit to the king. Seated on a rock at the door of a large hut, he received us, shook hands with us, and afterward, in his little speech, declared that I should be well treated. He renewed his promise previously made that we 'would not have to pay tribute.' To me the king, far from being an ill-disposed man, appears to be possessed of a large measure of homely good sense and a desire to act for the welfare of his people.

"The royal hunt took place a few days ago. The king and all his court were present. An invitation to take part in it was extended to me. On account of the home duties I was unable to do so. The hunt was cut short and wailing took its place on account of the sudden death of one of the old men in our neighboring village. After demonstrations of grief resembling in character a 'wake,' and lasting four days and nights, the old man's body was

buried. On the day of the funeral the old man's son was charged with having caused his father's death by witchcraft. Some say because he was ill liked and was considered wealthy. However that may be, the son has to stand his trial and will either be heavily fined or deprived of his life."

No letters came from the Sanderses and Fays, who left Bailundu August 27, for Bihé, Mr. Stover reports that they reached Bihé in three days and it was not expected that further news could come from them for a week or two after the mail left.

NATIVE SUPERSTITIONS. — HOSTILITY TO THE TRUTH.

Mrs. Stover, in a private letter, gives some incidents which give pleasing evidence that the truth has taken firm hold on some of the lads connected with the mission:—

"You may remember the story of the man who was so dreadfully tortured and finally killed, having been accused of witchcraft, in the early stages of this mission. A few weeks ago the natives had a three days' feast and dance for his spirit. Part of the eye, ear, tongue, and other portions of an ox, as well as some beer and other articles of food, were placed in the woods for his spirit. Though the affair was carried on only a few rods from our house, it seemed to be no temptation to our boys. Two weeks ago the oldest man in Chilume died. My husband and I were out walking after tea. We met a young man, stopped to exchange greetings, and asked if he knew of the death. He covered his face with his hands and burst into tears, crying, 'O my father! O my father!' The man was not his father, but they call all the old men by that name. His grief was genuine, if I ever saw any; our own eyes filled at the sight of it; and he is one of the hardest young men in the place. Yet people will say that these black sons of Africa are devoid of feeling! That evening there was scarcely a word spoken by one of our native children. Mr. Stover held our Sunday-school early, that they might go to the old man's funeral. But the chief, Chikulu, drove

them away, threatening to shoot them if they dared go to the grave, because they had not been to dance for the dead. He said: 'Go to the whites and stay there. You are none of mine.' The boys felt it deeply. They have been bringing down wrath upon their heads by trying to carry the good tidings to their friends.

"At the time of their yearly hunt, the natives were making offerings of food to the spirit of the hunt. Nganda, one of our boys, talked very freely to the priest and told him that he ate the food himself; that God does not do such things as they claim he does in their dark-spirit house. The priest became frantic with rage; but Nganda being the king's son, he did not dare molest him."

Zulu Mission.

FROM UMSUMDUZI.

MR. TYLER, of Umsumduzi, reports that his health is much impaired, rendering it difficult for him to attend to some of the duties of his station, but he adds:

"My heart was never so much in love with our work, nor have we ever seen so much to encourage us as we have at this time. Not only have we large and attentive congregations on the Sabbath and at our prayer-meetings, but there is thoughtfulness and solemnity on the countenances of the people which lead us to hope that God's Spirit is at work in their hearts. Then their remarks at the daily meetings, together with the assurance they give us that they are struggling to abandon the habit of beer-drinking, smoking wild-hemp, and some other injurious practices, all cheer our hearts. Some time ago I wrote you that a number had decided to serve God. Of those a few have relapsed into carelessness, but a good number give us reason to believe that they will hold on their way. I believe in giving them a thorough trial ere I receive them to church-fellowship."

KRAAL GIRLS.

Mrs. Edwards writes as follows of her school at Inanda:—

"Our school is full—forty-four board-

ers, and nine of the most advanced in the village school as day-pupils. We have a number of kraal girls—twelve in all. Eleven came as new pupils this year. Ten have come within four weeks. Eleven ran away from their homes. The friends have come to take them home. One went home but was back in time for school the next morning.

"When these friends come we invite them into the house, however angry they may be, and call the girl in. We tell them: 'Here is your daughter. We neither called her nor do we hold her nor persuade her to remain. If you can persuade her to return with you, all right; we have nothing to say; but the gospel has been preached here and all through this country for fifty years, and you have not obeyed it. You are yet in your sins, and you do not send your daughters here to school although I have been here seventeen years. And now if the girl wishes to leave the heathen customs and follow Christ and learn, and runs away to do this, I will not send her away. You may talk to her just as kindly as you can and persuade her if you can.'

"Here ends my part. If violence is threatened I merely say: 'No, you must not do that here.' And that is sufficient. Yet they scold and talk loud, but they have to go away without them. Ntoyi ran away in 1879. I went early the next morning to her kraal, and she obtained permission to come again. She is a good teacher; was a pupil-teacher the first half of the current year, and is now teaching the primary department of the station-school.

"I believe the Lord is on the side of these kraal girls. We have asked him to hinder those from coming who would not honor him in their lives. What makes this more apparent is the fact that the chief is in trouble and finds it to his purpose to ask me to write letters for him. I have cheerfully done it. His own daughter is among the runaways and he has not sent for her, although for four days this week he has sent messengers to me on his own business. Ngenziwe, the girl's name, is

the daughter of the chief wife and the granddaughter of the most powerful chief in the colony. Her brother, acknowledged recently as the father's successor, came to see if I had received a letter I was expecting. He asked to see his sister. This time she was with me and a number of girls in the orchard, digging. He asked her why she ran away; 'it was unnecessary.' She said she was afraid to ask. He assured her that her father would have consented to her coming and was pleased to have her here. This is marvelous, and I can account for it in no other way than by the Lord's interposition."

Mission to Austria.

TABOR. — STUPITZ.

FROM Mr. Clark we have two letters, the first dated September 18:—

"My wife and I have just returned from Tabor where we spent a very pleasant Sunday. I preached three times in Bohemian to very attentive audiences. The room where the meetings have been held so long is poorly adapted to the present needs of the work. It holds hardly sixty persons, is low, and in a very unpleasant street. To sit in such a room crowded to its utmost capacity is not conducive to health, but to conduct successive services in such an atmosphere is very fatiguing.

"At our communion service last evening we welcomed a new member—as usual, a former Romanist. Some Romanists who attended our meetings yesterday had walked four hours for that purpose. The work at Tabor, the old historic city of past centuries, is very cheering. This old town of some seven thousand inhabitants was an important strategic point in the time of the Hussite wars; equally important for earnest Christian work in southern Bohemia is this once famous head centre of General Zizka. Tabor is emphatically the home of poor people, and our work, as yet, has reached only the poorest; but they are now God's poor and needy ones who, in their extreme poverty, do what they can for the gospel."

Under date of October 28, Mr. Clark says:—

"Last Sunday I preached twice in our pleasant chapel in Stupitz. It is really a delightful place of worship. The people are very genuine — so cordial and *so grateful*. Next Sunday I preach in our Weinberg chapel, with its two beds, writing-desk, etc.; the following Sabbath in our Prague chapel, similarly disfigured with house furniture. We hope soon for a favorable decision from the Vienna cabinet so that we shall not be obliged to turn our halls and chapels into *dwellings*. Meanwhile meetings are well attended and several are waiting to join our church. This week a young lady from the Brunn church will reach America. She is to help in Christian work among the Bohemians of Cleveland, Ohio. Again Home and Foreign work join hands."

European Turkey Mission.

INTEREST AT SAMOKOV.

LETTERS from Bulgaria give many facts respecting the political situation, but of course the main items are brought to the notice of our readers by telegrams in the daily press as soon as, if not before, they are known to the citizens of Philippopolis. The accounts we have of the elections to the Sobranje show that there was practical unanimity among the Bulgarians, and that Russian interference was deeply resented by the people. The Bulgarians regard war in the spring as not improbable, and they are looking to England for moral and material support. It will be seen by the following extracts from letters that the work of our missionaries has been practically uninterrupted. Mr. Sleeper writes from Samokov, October 25:—

"A few encouraging words about our work. Yesterday I had the pleasure of preaching to an audience of 200, the largest I have yet seen gathered in Samokov at a preaching service. I should judge that nearly all the students of the Orthodox (Bulgarian) Theological School in this city were present. Many of them come

regularly, listen with great respect and attention, and often stay to the Sunday-school. It is certainly novel and very encouraging for the young priesthood of the corrupt church to attend *en masse* the evangelical services of our missions. The other day I directly asked one of these students why so many of his fellow-students attended our preaching, and he affirmed that their motive was to learn how preaching is done. Preaching is highly commended—in theory—in their seminary; but alas! they have to come over to the Protestant service to find any examples of the art.

“Among these students are some very striking and highly intelligent faces. I cannot understand how these young men can sit under our plain, simple preaching without catching the spirit of our work. We have no opposition whatever from this neighboring school, or, indeed, from any source. A little, unpretentious Society of Christian Endeavor has been introduced into our training school. Some twenty boys are members, and every Sunday they go out into the city in bands—some to hold neighborhood prayer-meetings, some to sing the Gospel, some to gather children into classes, some for chance conversation and tract distribution. I do not think the slightest opposition is made to these young laborers.

“Another good sign is the increased interest in the prayer-meeting. Many are now ready to take prompt part in all our meetings, and for several weeks I have scarcely noticed a ‘hitch’ or a drag in the flow of religious exercises.

“At our last ‘Brothers’ Meeting’ many interested students were present who are not yet members of the church, but hope to be. Anticipating a larger number than could be accommodated in our home, I had this meeting in the chapel, where we must hereafter hold them, grouping our stiff, awkward benches into as attractive a circle as possible, and trying to forget the dark, empty spaces around us. We do need a neat, cozy room for prayer-meetings, but we do not like to beg for this purpose. We will do the best we

can with our present arrangements a while longer.

“Eight persons have been examined in anticipation of the November communion service. It is encouraging to see the disciples of Christ willing to take the stand of public confession. There are others who are seriously contemplating this step. We are hoping soon to secure a room in the business part of the city, where we can have books and papers, music, pictures, and other attractions, with frequent preaching and praise services, and somebody always on hand to welcome and interest all who may drop in.

“The church has just printed an invitation to attend our meetings in the form of a little tract entitled ‘Important Questions for Everybody.’ The author is our energetic worker in Sofia, Brother Tsanoff. He had 2,000 printed for distribution in Sofia, but, as he failed to ‘copyright,’ we have stolen his thunder. He will be glad, however, to hear the distant echoes of his own guns.

“The school is going on briskly and successfully, and our many young apprentices are becoming so expert with the composing-stick and the hammer that we have no little difficulty in keeping them all profitably employed. I believe this new scheme of ours will prove a great blessing to the school and to the students, and is well worth the strength and anxiety it costs.”

OUT-STATIONS. — PHILIPPOLIS.

Mr. Clarke reports his attendance at a delightful meeting of the Methodist Episcopal Mission—a meeting marked by earnestness and spirituality. On his return he visited several out-stations, concerning which he reports:—

“In Perdop I was glad to have an audience of twenty-seven in the forenoon and twenty-four in the afternoon, besides some fifteen boys who came to witness the baptism of the firstborn of our young helper and his wife. The mother graduated last year from the Girls’ Boarding School.

“Some twenty years ago, at my first visit to this place, I had an audience of

about fifty in both morning and afternoon; but since that time there has been much opposition and but little apparent progress in the work, though there have been some feeble light-bearers. We trust that all will now receive a new baptism of the Holy Spirit. I made ten calls and was pleased with the appearance of the brethren.

"In Sofia, Mr. Tsanoff, the new preacher, formerly teacher in our Theological Institute, has many discouragements amid not a little that is encouraging. A church member, in mental and spiritual darkness, had asked and received a dismissal from the church, but could not live without his Bible and his Saviour, and has come back. He had a similar experience when a boy in school, twenty years ago. I think this experience will result in greater good to the church, both from the example and the words of the wanderer."

From Philippopolis Mr. Locke wrote, October 29:—

"We are happy to report progress in the field. At Panagureshte, where eighteen years ago such bitter persecution was endured, a house of worship has just been completed, free of debt. Here in this city there are open doors. Every Sabbath sees an audience of 130 or 150 hearers, among them some new faces. A month or so ago, the prisoners undergoing punishment—some with iron fetters, some with chain and ball—numbering from 130 to 150—sent an invitation to the pastor to preach to them; and he has had a very attentive audience of 100, to whom he could speak freely. He supplied Bibles, in Greek, for such of them as could not read Bulgarian."

Western Turkey Mission.

CONFLAGRATION AT KARA HISSAR.

MR. HUBBARD, of Sivas, under date of October 16, reports:—

"Some time ago the lawful authorities here at Sivas sent the necessary order for opening a Protestant school at Kara Hissar. The preacher there also having written me a very impatient letter concern-

ing the school and teacher, I allowed the teacher to go on from Sivas, soon after the order, about the usual time for opening the fall schools. Not long afterward word came that the Kara Hissar authorities, when our order for opening school was presented, pretended to consider the whole thing a forgery of ours, and insulted those who presented it. We applied again to the authorities and had a telegram sent inquiring from the official here what had been done about his order.

"While waiting for answer to this telegram news came that, starting in a baker's shop, a great conflagration had visited Kara Hissar, continued nine hours, and out of the three thousand buildings in the city swept away four hundred houses, five hundred stores, the finest Armenian church, the largest Mahommedan mosque, and the four Armenian schools. Neither the house where our preacher lived and wished to open school, nor his bookstore in market, was touched. It is too soon yet to tell how the thing will settle. The first work seems to be looking after the hundred or more families who, homeless and penniless, have been turned suddenly out-of-doors, and with the severe winter coming on. From the government light rations are now being given. From the workmen and officers at the silver mine which our preacher visits every other Sabbath, and the photograph of which I sent you, nearly \$100 was collected, and from the mining company itself \$140 for the sufferers."

CHEER IN SMYRNA.

Mrs. Bartlett reports with great gratitude the good results which have followed the establishment of a Sabbath-school growing out a small class of kindergarten children in their house:—

"Since we moved into this large house, just nine months ago, the Sunday-school has been gradually increasing until to-day the number much exceeded one hundred. The teachers of the Girls' Boarding School have entered heartily into the work, and the love of Christ for us, manifested by his passion in the garden, was to-day told

in four languages to interested pupils. In one room you might have seen Miss Lord, with nearly a dozen women hanging upon her loving words in Turkish; in another Miss Jillson with a class of schoolgirls in English. In our parlor an Armenian class of thirty lads, the most of them faithful servants of the great enemy of souls; and in the upper hall a class of twenty Greeks, mostly young ladies. In the kindergarten room a large infant class, in Armenian, and a small one in English, taught by our daughter Nellie; in side-rooms older classes of boys and girls, in Armenian; and in the lower hall two classes of men, one of Greeks, the other of Turkish speaking. So the Lord is carrying on his work by very feeble instrumentalities. To his name be all the praise. Thank the Lord with us, and pray for ruined souls in Smyrna, purchased by Jesus' blood."

North China Mission.

A TEACHER AND HIS FAMILY.

MR. AIKEN, of Peking, reports some encouraging facts:—

"Every Sunday, with hardly an exception, there are those who wait after service to talk with Dr. Blodget about the truth, and frequently we witness admissions to the church, one of the first Sundays of September being marked by the admission of five persons. A particularly pleasant experience, and one which makes us full of hope for the future, although we cannot as yet speak certainly of final results, has been that of one who has been teaching the Boys' Day School at the North Chapel. After working on faithfully with

his school until the middle of July, he went for a vacation to his home, two hundred miles north of Peking, beyond the Great Wall and toward Manchuria. Returning the first part of this month, he told us that his father, his mother, his sister, and his wife, who were all living in one house and who had previously been worshipers of idols, had learned from him the truth, 'slowly, slowly—a little each day,'—and all wished to believe on Jesus, and that he had brought with him his father to stay here some weeks and learn the truth. He said that they had thrown away all their idols, including the burning of some paper upon which there were idolatrous images, or figures, which had been in the family two hundred years; in proof of which they brought down with them and presented to us a small metal box containing three wretched little idols,—Buddhas, I believe,—made to wear on the person as a charm against sickness or accident. One of these, however, was quite nicely finished, and the whole would probably be worth what would be to them quite a good sum of money. The women at home, we understand, are studying some Christian books which the teacher left with them, by the aid of such knowledge of the characters as he could give them, and having in his absences the assistance of an old teacher. The father here seems earnest and full of his new experience, and the teacher is going on with his school again, preaching frequently in the street-chapel when not occupied with his other duties; he also seems to be full of new life and hopefulness, as one would think he well might be."

Notes from the Wide Field.

UGANDA.

MASSACRE OF CHRISTIANS. — *The Church Missionary Intelligencer* for November contains a letter from Uganda, dated April 7, in which Mr. Ashe reports that at that time they could not engage in direct teaching or preaching. Their position was then very precarious, and they had to use extreme caution in collecting the people. He reports that in the palace of Namasole, the queen-mother, there were seven or eight pages who were learning to read. One of them was desirous of baptism. He reports

also that they had printed eleven chapters of St. Matthew's Gospel and a thousand small papers, such as copies of the Creed, the Lord's Prayer, and the Ten Commandments. But later news has been received by the Church Missionary Society which has furnished *The London Times* with certain letters from Uganda written in May, June, and July last. The story is very affecting, and is such a revelation of Christian constancy and devotion, even amid the fires of persecution, that we make room for full and extended extracts. The first letter was dated May 26, 1886: "It is with deepest sorrow that I write to say that the storm of persecution has again broken out. . . . The first actual trouble arose from a page who was baptized here last February refusing to consent to a sin of which it is a shame even to speak, and to which the king had wished to make him a victim. The lad refused, and was cruelly beaten, but has since been released; but this, and the fact of a princess having burnt some magic charm, so enraged the king that he sent and apprehended most of the leading Christians, both those who read with the Frenchmen and ourselves. We hear that eleven victims have already sealed their testimony with their blood. Several members of the Native Church Council have been arrested. We hear that as many as seventy people have been seized, and we hear that they are going to burn them, which may the good Lord forbid. . . .

June.

"I had only time when I last wrote to give a hasty account of the beginning of the terrible storm of persecution which has burst upon our little church. . . . Picture the tyrant playing the first act in the awful tragedy. One of the elder storekeepers, a Christian lad, is called into the royal presence. 'Can you read?' asks his majesty. 'Yes,' boldly answers the page. Then something of this sort occurs: 'I'll teach you to read,' cries his majesty, catching up a spear and laying it about the poor lad's shoulders. The spear was broken in two, and Mwanga, catching up the blade, gashed and hacked at the head of this his most faithful servant, interspersing the gashing with plentiful kicks. When the exertion had exhausted him, he bid a chief, apparently nearly as vile as himself, to continue the lesson. Then he sent and had as many as fifty of his pages seized and made prisoners, and the principal Christians, both Protestant and Roman Catholic, were also apprehended. Then came ghastly stories of shocking and shameful mutilations. Two young chiefs were thus treated, one of whom, a Protestant, died from the effects of it; the other has recovered. . . . At this moment I recall vividly the voice and face of a man who came here almost daily. Several voyages he made with me in the boat to and from Msalala. He was, further, a member of our Native Church Council. The executioners suddenly appeared before his house to arrest him, but were afraid to enter. At the time he was engaged in holding prayers with several lads. These bolted through the thin reed-wall of the house and escaped. One alone remained with him. 'Do not be afraid that I will shoot you,' cried the Christian; 'come in and take me.' They bound him and took him, as also the friend with him, before the king. 'Do you read?' 'Yes.' 'Take him and roast him,' was the summary sentence. . . . After the massacre the head executioner reported to the king that he had never killed men who showed such fortitude and endurance, and that they had prayed aloud to God in the fire. This caused merriment in the court, the king remarking that God did not rescue them from his power.

July 12, 1886.

"We are in much the same position as when we last wrote at the end of June. A few words of the Lord's work in our midst. Most of our work is now carried on in secret and under the cover of darkness. At first, when the storm broke upon us, all was darkness and fear. We knew the slaughter had been terrible, but who the slain were we knew not. After a while, at dead of night, one well-known face was joyfully welcomed, and then another. Soon many came, and with thankful hearts we found that, though many had fallen, many, many more had escaped and are now hiding. On

June 30, Bekweyamha, the young chief whom I mentioned, of the royal family of Unyoro, came, as also an old reader named Lukia, and were baptized; also, a boy named Mudembya, who is a very earnest little reader, and would have been baptized some months ago, but was hindered from coming on the day fixed."

Subsequent to these massacres not less than twenty persons had applied for baptism and had received the ordinance. They did this, of course, in the clear view of the fact that by this act they might seal their death-warrants. Among the notes of individual cases among the martyrs we give the following: "Kidza Musali Fredi Wigram. Baptized Sunday, September 21, 1884. An earnest Christian and very regular attendant; has caused us deep thankfulness; most zealous in teaching others; one of those last baptized was one of his winning. When our dear children were murdered he was standing by. The cruel chief who was his over-lord (he himself having a small post called Musali), and who was carrying out Mwanga's fearful command, threatened to burn him and all his household. Fredi replied: 'Very well; do so. I am a Christian and I am not afraid.' This was merely a threat. When the chief heard that his Musali was to be seized this month (June, 1886) he warned him to fly, but Fredi refused, and was taken and unmercifully clubbed to death before being flung into the flames. When I found heart to visit the scene of our children's murder it was he who led me to the place. When we reached it he knelt with me and poured out his heart to God that he would bring his salvation to those in darkness. In no long time he was to be a partaker in that blessed death: 'Blessed are the dead that die in the Lord. Fredi was elected a member of the Native Church Council, was married, and a regular communicant."

EASTERN AFRICA.

EASTERN EQUATORIAL AFRICA. — The July number of *The Intelligencer* contains letters from the English Church missionaries in the four sections of Equatorial Africa entered by the society. From Mombasa reports come of decided progress. At Freretown there are signs of great earnestness among the townspeople, the church is always filled to overflowing at the services, the classes for adults are large, and the attention is good. Plans are now forming for the enlargement of the mission in the direction of Rabai. Later Mr. Taylor reports that at Kisulutini there is a Wednesday class numbering 296. While all this is true, there is a reaction on the part of many of the heathen chiefs, and a serious attempt to revive old Kinyika customs. The main idea of these customs is the feeding and glorification of the old men of the community. It is natural, therefore, that these men should desire to maintain the ancient order of things.

From Chaga, the region through which Bishop Hannington passed, reports come that the natives under Mandara are opposing in many ways the missionary work. Twice the people have been forbidden under penalty of death to sell anything to the missionaries. Humanly speaking, the prospects of the mission are not good, but nevertheless the laborers are toiling with good courage. They are now building a permanent house, and are making progress in the language. The Wachaga have no desire to receive the gospel. Though possessed of an idea of some great spirit, they yet worship certain clumps of trees, and, like the ancient Romans, they examine the entrails of animals to divine the future.

GOOD NEWS FROM LIVINGSTONIA. — The Free Church of Scotland has good tidings from its mission on Lake Nyasa. The people of Angoni-land are manifesting a decided interest in the work of the mission, and are willing that their children should be taught. At a recent conference of native chiefs it was agreed that the missionaries might freely carry on their work of preaching and teaching throughout the whole country. This change of feeling is believed to be the result of the impressions produced on the hearts of the natives as they have seen the new lives of those who have become Christians.

THE NIGER MISSION. — There is much encouragement over the Niger region. The native teachers are working well, and great improvement is manifest over the condition of affairs as it was three years ago.

EVANGELICAL MISSIONARY SOCIETY OF PARIS. — The Sixty-first Annual Report of the *Société des Missions Évangéliques* gives particulars of its work for 1885–86. Its missions are five in number, and are established in South Africa and upon the river Zambezi, in Tahiti, in Senegal, and in Algiers. The number of French missionaries, not including wives and lady assistants, is thirty-four. The total money receipts for the year were 320,000 francs. It is stated that many of the French Protestant churches outside of the department of the Seine contribute nothing for foreign missions. Others give “the really ridiculous average of ten centimes (two cents) per member,” and this amount is not surpassed except in the north and northwest, where the average is twenty-two centimes, and in the east and southeast, where it is thirty centimes per member. The membership of the mission churches is not given, nor the number of additions during the year. The South African Mission among the Basutos, west of Natal, is the largest under the care of this society. It has sixteen stations and twenty-three French missionaries, with forty-four out-stations, manned by 142 native helpers. The most remarkable event of the year in that region is the entire abandonment by the Basuto chiefs and people of all use of strong drink. At last date, seven months had passed since the enactment of the prohibitory law, and there had been no reaction. This spectacle of a whole people, which had been almost given over to drunkenness, renouncing it entirely, is a remarkable one. M. Duvoisin mentions several causes for this wonderful self-restraint, such as the efforts of the government and the missionaries, and the alarming extent of the evil, causing the chiefs to fear an utter loss of their authority, but he finds a deeper reason in the impressionable and elastic nature of the race, the resources of which have not yet been drawn upon. He adds: “Since the eyes of the Basutos have been opened, may their hands take the salvation which has never seemed nearer to them than at this moment!”

The political condition of the Basutos is improved. The English government and the native chiefs held a large and peaceable conference last March, presided over by the chief, Setsie, and by the magistrate, Colonel Clarke. They exchanged assurances of goodwill; the chiefs promised to pay the taxes as regularly as possible, and the magistrate accorded them time to examine the new laws for the settlement of pending difficulties. The question of Setsie's successor is a shadow upon the horizon, but the missionaries are thankful for present peace.

The Barotse Mission on the Zambezi River is comparatively new and has only two French missionaries stationed at Shesheke. The region is very unhealthy, but Messrs. Coillard and Jeanmairet are well received by the chiefs and keep up good courage.

A report is given from the Ladies' Auxiliary Society of Paris, composed chiefly of interesting particulars taken from the letters of lady teachers on heathen ground. A story is given of a great gathering of natives at Massitissi, South Africa, during a severe drought, to pray for rain. The heathen said: “To-day we shall see if the Christians' God is really powerful and can answer prayer.” In a few days the rain came and some of the crops were restored, though others had been quite destroyed.

SYRIA.

A NOTABLE ADVANCE. — The mission of the American Presbyterians in Syria, according to *The Foreign Missionary*, rejoices in an extraordinary growth within the last thirteen years. Since 1873 the communicants have increased from 381 to 1,301 — a growth of 240 per cent. In the early period, few women were received; now about one half of the whole number are women. The curtain which formerly divided the

congregation, separating the sexes, has vanished altogether. The number of pastors and licentiates has increased from 15 to 38, and the school-teachers from 60 to 142. Pupils have more than doubled, and now number 5,799. One specially hopeful fact in connection with these statistics is that all this increase has taken place while there is but one more ordained missionary than was reported thirteen years ago. This shows that the native churches are undertaking the work of the Lord.

VIGOR OF MOHAMMEDANISM. — Dr. Jessup reports that instead of a decay of Mohammedanism, it seems to be enjoying a new vigor. He says that from his own window in Beirut he can see five new mosques. The activity of the Christians throughout Syria has stimulated the Mohammedans until they are establishing schools and mosques in all directions. Dr. Jessup says that the Sultan has private estates in every part of Asiatic Turkey, and has ordered his agents to build a mosque and a school in every town and village where he has property, at the Sultan's expense. In the meanwhile there is an attempt to stop Christian churches and schools. Many of them are closed, while the mosques are open. All this shows that the enemy is alert, but it does not prove that he will conquer.

Miscellany.

BIBLIOGRAPHICAL.

Short History of Christian Missions from Abraham and Paul to Carey, Livingstone, and Duff. By George Smith, LL.D. Second edition. Edinburgh: T. & T. Clark.

The first edition of this handbook was noticed in this magazine less than two years ago. There have been some additions too in this second edition, notably a chapter bringing down many of the statements respecting missions to 1886. The statistics given of English missionary societies are valuable. We cannot say as much of the table of fifty-one American organizations. Some of these organizations ought not to be included in a list of societies at work in foreign lands, for they have no such work. In some cases also the figures in this table are incorrect or misleading. We regret to say that some of the errors pointed out in our notice of the first edition have not been corrected. Nevertheless, the book is inspiring and helpful, and we wish it might have a wide circulation.

Select Notes: A Commentary on the International Lessons for 1887. By Rev. F. N. Peloubet, D.D. and M. A. Peloubet. Boston: W. A. Wilde & Co. Also, Question Books, in three parts, on the Lessons.

Peloubet's Notes are in demand at many missionary stations in foreign lands, as

furnishing just the help needed in Bible-study. The present issue will compare well with the previous volumes in this standard series.

An Illustrated Handbook on Africa. By Rev. Edward Davies. Reading, Mass.: Holiness Book Concern.

This pamphlet of ninety-one pages gives a brief account of the people, resources, climate, and missions of Africa, devoting special attention to the undertaking of Bishop Taylor, of the Methodist Mission.

Siam; or, The Heart of Farther India. By Mary Lovina Cort, a resident of Siam. New York: A. D. F. Randolph & Co.

This is an attractive volume of four hundred pages, giving what seems to be a full and reliable account of the land in which Buddhism is seen in its purest form — a strange land and one of deep interest to the traveler as well as the Christian. A brief yet clear history is presented of missionary work, in which the Presbyterian and Baptist Churches of America have had the chief part.

Indian Missionary Directory and Memorial Volume. By the Rev. B. H. Badley. Third edition. Calcutta: Methodist Publishing House.

The third edition of this invaluable handbook should be in the hands of all

who wish for the fullest and latest accounts of missions and missionaries in India.

Pilgrim Songs for the Sunday-school. Edited by John W. Tufts. Boston: Congregational Sunday-School and Publishing Society.

Let those who have been distressed by the vapid hymns and tunes used in many Sunday-schools take courage. Here is a book of high order, full of Christian lyrics suited to the young, yet worthy of being remembered to old age. The tunes are from the best composers and have a character which will make them enduring. Will the children sing them? They ought to, and we think that in time they will. Typographically the book quite surpasses any Sunday-school hymnbook we have seen.

Under Blue Skies: Pictures and Verses. By Mrs. S. J. Brigham. Worthington Co.: New York.

A charmingly illustrated book for children.

Stall's Lutheran Year Book for 1887. Published by the author Lancaster, Pennsylvania.

One finds here a full and interesting record of the various branches of the Lutheran Church in the United States.

BOOKS RECEIVED.

Ways and Means. By Margaret Vandegrift. Philadelphia: Porter & Coates.

Sermons on the International Sunday-school Lessons for 1887. By the Monday Club. Twelfth Series. Boston and Chicago: Congregational Sunday-School and Publishing Society.

From Morn to Eve By Cecilia Havergal. Illuminated by M. A. C. New York: Thomas Whitaker.

Christmas Cards. By L. Prang & Co.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

(The topic which was originally assigned for the Week of Prayer.) "That God would now pour out his Spirit upon all flesh so that all the ends of the earth might see his salvation."

DEATH.

September 24, at Bailundu, Mrs. Clara Wilkes, wife of Rev. Walter T. Currie. (See page 2.)

ARRIVALS AT STATIONS.

October 20. At Yokohama, Japan, Rev. George M. Rowland and wife.

October 25. At Adana, Central Turkey, Rev. G. F. Montgomery and Miss Lizzie S. Webb.

October 26. At Alexandretta, Miss Annie D. Graham.

October 30. At Marash, Rev. Willis W. Mead.

November 2. At Adabazar, Western Turkey, Miss Marion E. Sheldon.

November 3. At Umzumbé, Natal, Mrs. Laura B. Bridgman.

November 6. At Yokohama, Japan, Rev. W. W. Curtis and wife, Rev. Frank N. White and wife, Rev. A. W. Stanford and wife, Mr. Edward Buckley and wife, and Miss Marcia F. Bliss.

ERRATUM FOR THE AMERICAN BOARD ALMANAC.

In the table of Congregational and Union Benevolent Societies, on page 33 of the Almanac, the receipts of the Massachusetts Home Missionary Society were inadvertently given instead of the receipts of the American Home Missionary Society. The income of the latter Society amounted to \$524,544.93.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The situation in Bulgaria, political and missionary. (Page 29.)
2. Kraal girls in the Zulu Mission. (Page 28.)
3. The king and people of Bailundu. (Page 27.)
4. A teacher in North China. (Page 32.)
5. Church organized at Niigata, Northern Japan. (Page 24.)
6. A new training school in Japan. (Page 22.)
7. How the gospel entered Japan. (Page 40.)
8. The diary of Bishop Hannington, of Africa. (Page 13.)
9. Christian martyrs in Uganda. (Page 32.)
10. Foreign Missions in 1886. (Page 10.)

Donations Received in November.

MAINE.

Cumberland county.	
Cumberland Mills, Warren ch., to const. JAMES GRAHAM, H. M.	100 00
Gray, Enoch Merrill,	2 00
West Auburn, Cong. ch. and so.	11 00—113 00
Kennebec county.	
Monmouth, Cong. ch. and so.	7 00
Knox county.	
Warren, 2d Cong. ch.	4 96
Lincoln and Sagadahoc counties.	
Bath, Winter-st. ch. (of wh. 27.84 m. c.),	185 44
Newcastle, 2d Cong. ch.	65 78—251 22
Penobscot county.	
Bangor, Cent. Cong. ch.	100 00
Brewer, 1st Cong. ch.	18 75—118 75
Piscataquis county.	
Brownville, A friend,	1 00
Union Conf. of Churches.	
Waterford, A mother and daughter,	21 00
York county.	
Eliot, Cong. ch. and so.	7 69
Lebanon, Cong. ch. and so.	45 50—53 19
	570 12

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Hinsdale, Cong. ch. and so.	14 06
Grafton county.	
Bethlehem, Cong. ch. and so.	10 00
Plymouth, Cong. ch. and so.	2 35—12 35
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so.	6 00
Greenville, Cong. ch. and so.	10 00
New Ipswich, Cong. ch. and so., 4.50; Estate of William D. Locke, by A. N. Townsend, Ag't, 10,	14 50—30 50
Merrimac county Aux. Society.	
Concord, West Cong. ch., 12; A friend, 100,	112 00
Rockingham county.	
East Derry, 1st Cong. ch. and so.	19 01
Strafford county.	
Laconia, Cong. ch. and so.	51 31
Sullivan county Aux. Society.	
Acworth, Cong. ch. and so.	3 14
	242 37
Legacies. — Concord, George B. Wardwell, by John Kimball,	17 50
	259 87

VERMONT.

Chittenden county.	
Essex Junction, Cong. ch. and so.	25 00
Milton, Cong. ch. and so.	20 46—45 46
Essex county.	
Granby and Victory, Cong. ch. and so.	8 18
Franklin co. Aux. Soc. C. B. Swift, Tr.	
East Berkshire, Cong. ch. and so.	9 00
Orleans county.	
Newport, Cong. ch. and so.	11 50
Rutland county.	
Benson, Miss J. Ken,	2 00
Windham co. Aux. Society. H. H. Thompson, Tr.	
Brattleboro', Cent. Cong. ch., m. c.	27 03
Londonderry, Cong. ch. and so.	4 00—31 03
Windsor county.	
Weston, Cong. ch. and so.	6 00
Windsor, Cong. ch. and so.	37 00—43 00
	150 17

MASSACHUSETTS.

Barnstable county.	
East Falmouth, Cong. ch. and so.	8 38
Waqoitt, Cong. ch. and so.	16 51—24 89

Berkshire county.

Dalton, Cong. ch. and so.	46 74
Pittsfield, Mrs. Phineas Allen,	50 00—96 74
Bristol county.	
Berkley, Ladies' Cent Society,	12 38
Brookfield Ass'n. William Hyde, Tr.	
Globe Village, A few ladies,	2 00
Spencer, 1st Cong. ch.	210 41
Sturbridge, Cong. ch. and so.	2 00—214 41
Essex county.	
North Andover, Cong. ch. and so.	75 00
Essex county, North.	
Haverhill, Mrs. Gyles Merrill, to const. Mrs. C. L. Howe, H. M. — a thank-offering for attending the meeting at Des Moines,	100 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane-st. ch., m. c.	12 37
Essex, Cong. ch. and so.	66 00
West Gloucester, Cong. ch. and so.	8 07—86 44
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chester, 1st Cong. ch.	10 00
Chicopee, 1st Cong. ch.	51 91
East Longmeadow, Cong. ch. and so.	35 50
Ludlow, Cong. ch. and so.	17 30
Monson, Cong. ch. and so.	37 05
Springfield, Olivet Cong. ch.	41 00
Wilbraham, Cong. ch. and so.	22 20—214 96
Hampshire co. Aux. Society.	
Prescott, Cong. ch. and so.	6 66
Middlesex county.	
Auburndale, Cong. ch. and so.	939 22
Everett, Cong. ch. and so.	13 46
Marlboro', Union Cong. ch., to const. Mrs. E. G. Gibson, H. M.	115 08
Natick, Cong. ch. and so.	150 00
Walham, Cong. ch. and so.	30 62
West Somerville, Cong. ch. and so.	15 00
Woburn, DANIEL RICHARDSON, to const. himself, H. M.	1,000 00—2,263 38
Middlesex Union.	
Ashby, Cong. ch. and so.	5 18
Roxboro', Cong. ch. and so.	10 00
Groton, Cong. ch. and so.	68 50—83 68
Norfolk county.	
Atlantic, Memo. Cong. ch., m. c.	2 12
Brookline, A friend,	20 00
Dedham, Cong. ch., add'l,	2 00
Norwood, Cong. ch. and so.	3 80
Weymouth and Braintree, Union Cong. ch.	46 91
West Medway, 3d Cong. ch.	18 50—93 33
Old Colony Auxiliary.	
Wareham, 1st Cong. ch.	18 87
Plymouth county.	
Cochesett, Mrs. H. W. Leach,	7 00
Suffolk county.	
Boston, Immanuel ch, 116.57; Eliot ch., 10.50; Chinese Sab. sch., in Mount Vernon ch, for the Hong Kong Mission, 45,	172 07
Worcester county, North.	
Templeton, Trinity ch. and so.	18 55
Winchendon, 1st Cong. ch.	34 61—53 16
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Holden, Cong. ch., Miss. Soc.	13 50
West Boylston, 1st Cong. ch.	14 27
Worcester, Plymouth ch. and so.	80 00—107 77
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	
Westboro', Evang. Cong. ch.	120 70
	3,751 36
Legacies. — Springfield, Levi Graves, add'l, by D. W. Wells, Trustee,	110 00
	3,861 36

RHODE ISLAND.

Providence, Beneficent Cong. ch.	150 00
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CONNECTICUT.

Fairfield county.	
Ridgefield, Cong. ch. and so.	69 24
Hartford county. E. W. Parsons, Tr.	
Buckingham, Mission Circle, for	
Nellie Bartlett's kindergarten work	
in Smyrna,	12 00
Bristol, Cong. ch. and so.	47 17
East Hartford, Cong. ch. and so., 60;	
A. Williams, 10,	70 00
Hartford, Pearl-st. ch.	125 33
New Britain, South Cong. ch., to	
const. JOHN B. TALCOTT, H. M.	156 81
South Glastonbury, H. D. Hale,	25 00—436 31
Litchfield co. G. M. Woodruff, Tr.	
Cornwall, 1st Cong. ch., to const.	
Rev. OSCAR G. MCINTIRE, H. M.	50 00
Litchfield, Cong. ch. (of wh. 59.76	
m. c.),	213 76
New Milford, 1st Cong. ch.	187 15
Thomaston, Cong. ch. and so.	51 25
Washington, Cong. ch. and so	78 77
West Winsted, 2d Cong. ch.	108 79
Winsted, 1st Cong. ch.	51 14—740 86
Middlesex co. E. C. Hungerford, Tr.	
Hadlyme, Cong. ch. and so.	25 00
Higganum, Cong. ch. and so.	27 00
Millington, Cong. ch. and so.	2 00—54 00
New Haven co. F. T. Jarman, Ag't.	
Cheshire, Cong. ch., 24.22; A friend	
25,	49 22
Meriden, Centre Cong. ch.	50 00
New Haven, Ch. of the Redeemer,	310 00
Waterbury, 2d Cong. ch.	131 31—540 53
New London co. L. A. Hyde and	
H. C. Learned, Tr's.	
Grassy Hill, Cong. ch. and so.	27 85
Stonington, 2d Cong. ch.	93 50—121 35
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. and so.	70 78
Coventry, 1st Cong. ch.	47 87
Ellington, Cong. ch. and so., to	
const. EMPSON B. HYDE, H. M.	113 96
Hebron, 1st Cong. ch.	34 50
Mansfield Centre, 1st Cong. ch.	65 00—332 11
Windham county.	
Hampton, Cong. ch. and so.	11 74
Plainfield, Cong. ch., m. c.	5 03
Woodstock, 1st Cong. ch., with other	
don., to const. J. T. MORSE,	
H. M.	40 00—56 77
	2,351 17

NEW YORK.

Binghamton, 1st Cong. ch.	121 59
Brooklyn, South Cong. ch., 75; New	
England Cong. ch., 25; Cent. Cong.	
Sab. sch., for Bible reader, 36,	136 00
Broome county, A friend,	1,000 00
Canaan Four Corners, Mrs. A. Barstow,	15 00
East Rockaway, Cong. ch. and so.	7 55
Flushing, 1st Cong. ch.	33 03
Gloversville, 1st Cong. ch. (of wh. from	
Mrs. Sarah B. Place, 100),	221 58
Keene Valley, Cong. ch. and so.	8 40
Mount Sinai, Cong. ch., Rocky Point	
Branch,	18 00
Newark Valley, Cong. ch. and so.	5 65
New York, Broadway Tabernacle ch.,	
1,456.34; W. P. Furniss, thank-	
giving offering for India, 50,	1,506 34
Randolph, 1st Cong. ch.	10 00
Rochester, Plymouth ch., Myron	
Adams, 10; G. W. Davison, 10,	20 00
Rushville, Cong. ch. and so.	10 60
Stockholm, 1st Cong. ch.	5 00
Woodhaven, Cong. ch., Miss. Soc's,	11 25—3,129 99

PENNSYLVANIA.

Edwardsville, Bethesda Eng. Cong. ch.	2 00
East Smithfield, Cong. ch.	15 00
Mifflinburg, Cash,	1 00—18 00

NEW JERSEY.

Bernardsville, J. L. Roberts,	60 00
Montclair, Cong. ch.	329 50

Orange Valley, Cong. ch., to const.	
R. H. THAYRE, H. M.	264 65
Plainfield, Mrs. S. F. Johnson,	10 00
Upper Montclair, Chr Un. Cong. ch.	110 88
Vineland, Cong. ch.	10 00—785 03

SOUTH CAROLINA.

McConnellsville, Mrs. Eliza G. Wilson,	
deceased,	10 09

ALABAMA

Talledega, Tall. Coll. ch., m. c.	3 02
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TEXAS

San Antonio, ———,	2 00
Uvalde, S. L. and W. H. Beaumont,	15 00—17 09

OHIO

Columbus, Cong. ch., 10.85. A mem-	
ber of Eastwood, 25,	35 85
Conneaut, Cong. ch.	26 08
Coolville, Mrs. M. B. Bartlett, to	
const. Mrs. M. C. OREAR, H. M.	106 52
Dover, 2d Cong. ch.	25 00
Kent, An int. on \$1,000, from Austin	
Williams, deceased.	60 00
Madison, Mrs. E. A. Crocker,	2 00
Strongsville, 1st Cong. ch.	10 00—266 05

INDIANA.

Terre Haute, Mary H. Ross, for Bitlis,	
5; for Japan, 2, for China, 2; for	
Bihé, 1,	10 00

ILLINOIS

Bunker Hill, Cong. ch.	25 00
Chicago, Union Park ch., add'l, 295;	
do., m. c., 10.17, Western ave.	
chapel, 14.25; E. W. Blatchford,	
special for the Indus. School, Barde-	
zag, Turkey, 290.70; Mrs. Charles	
Richey, 5; A friend, 3,	618 12
Geneseo, A friend of the cause,	5 00
Hinsdale, Cong. ch.	30 14
Lanark, Cong. ch.	1 00
LaSalle, Cong. ch.	10 00
Lombard, 1st Cong. ch.	11 00
Oak Park (of wh. from E. H. P., 100),	228 98
Peoria, 1st Cong. ch., to const Rev.	
E. F. HOWE and Mrs. S. S. P.	
HOWE, H. M.	150 00
Poplar Grove, Cong. ch.	7 35
Princeton, Cong. ch.	18 80
South Chicago, Cong. ch.	16 41
Stark, Cong. ch.	6 35
Wythe, Cong. ch.	5 00—1,133 15

MISSOURI.

Amity, Cong. ch.	13 40
Kansas City, Olivet Cong. ch.	18 00
Kidder, Cong. ch.	7 85
North Springfield, 1st Cong. ch.	22 00
St. Louis, Pilgrim Cong. ch., 1,401.12;	
Fifth Cong. ch., 47.75,	1,448 87—1,510 12

MICHIGAN.

Calumet, Cong. ch.	244 43
Lansing, Plymouth ch.	45 20
Leslie, Mrs. Lucy Childs,	10 00
Napoleon, Cong. ch., add'l,	1 40
New Baltimore, 1st Cong. ch.	28 04
Richland, 1st Pres. ch.	20 30
Wayne, Cong. ch.	12 00
West Bay City, John Bourn, for W. C.	
Africa, to const. LAURA HALL, H. M.	100 00—461 37

WISCONSIN.

Delavan, Cong. ch.	100 62
Fulton, A helper,	1 00
Kenosha, Cong. ch.	35 61
Menasha, Cong. ch.	32 85
Milwaukee, Plymouth ch.	42 83
Ripon, Union Fair,	5 00
Union Grove, Cong. ch.	18 00—235 91

<i>Legacies.</i> — Dodgeville, Mrs. Jane	
H. Jones,	4,000 00
Fort Howard, Rev. D. C. Curtiss,	11 40
add'l, by Edward C. Curtiss, Ex'r,	
Milwaukee, Jason Downer, by F. T.	
Day, Ex'r,	1,141 94—5,153 34
	5,389 25
IOWA.	
Anamosa, Cong. ch.	30 00
Blairtown, Mrs. J. H. French, for use	
of Mrs. R. C. Winsor, India,	15 00
Danville, A friend,	5 00
Denmark, Cong. ch.	25 00
Garden Prairie, Cong. ch.	5 00
Jamestown, Cong. ch.	10 00
Kelley, Cong. ch.	2 50
LeMars, Cong. ch.	30 50
Otho, Cong. ch.	9 13
Union, Cong. ch.	3 48
Wentworth, Cong. ch.	3 00—138 61
MINNESOTA.	
Cherry Grove, Mrs. Betsey Ingalls,	4 00
Huntley, Cong. ch.	6 00
Minneapolis, 2d Cong. ch., 41.65;	
Plymouth, Cong. ch., 32.47; Silver	
Lake ch., 12.25,	86 37—96 37
<i>Legacies.</i> — Minneapolis, Mrs. L. H.	
Porter, by Samuel F. Porter, Ex'r,	16 67
	113 04
KANSAS.	
Cora, Cong. ch.	11 00
Little River, Cong. ch.	6 50
Topeka, Miss Randlett,	3 00—20 50
NEBRASKA.	
Fairmont, Cong. ch.	15 00
Wahoo, Cong. ch.	26 50—41 50
OREGON.	
East Portland, 1st Cong. ch.	12 00
DAKOTA TERRITORY.	
Valley Springs, Cong. ch.	3 20
DOMINION OF CANADA.	
Province of Ontario.	
Valetta, Rev. John Logie,	10 00
Province of Quebec.	
Montreal, C. A.	5 00—15 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Tung-cho, Rev. H. P. Beach,	25 00
Japan, Kobe, United Prot. ch., 9.34;	
DeWitt C. Jencks, 10.50,	19 84—44 84

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FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
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Treasurer,	1,500 00

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VERMONT.—St. Johnsbury, South Cong. Sab. sch., for schools in Harpoot,	79 25
MASSACHUSETTS.—Groton, Cong. Sab. sch., 10; Monson, Cong. Sab. sch., 16.30; Scotland, Fruit-st. Band, 45c.; Springfield, I. B. A. Society, for Bitlis school, 25; Westfield, 2d Cong. Sab. sch., 12.81,	64 56
CONNECTICUT.—Winsted, 1st Cong. Sab. sch.	3 41
NEW YORK.—New York, Pilgrim Cong. Sab. sch., for school in Ceylon, care Rev. S. W. Howland,	35 00
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DISTRICT OF COLUMBIA.—M. A. Demond, for Mr. Sleeper's Sab. sch. work in Samokov,	25 00
TENNESSEE.—C. E. Soc. of Fisk Univ., for Africa,	1 38
OHIO.—Litchfield, Y. P. Miss Society,	5 38
ILLINOIS.—Chicago, U. P. Sab. sch., for Training School at Kioto,	100 00
MISSOURI.—St. Louis, C. E. Soc. of 3d Cong. ch.	3 25
WISCONSIN.—La Crosse, Florence Wing,	1 00
IOWA.—Jewell Junction, Cong. Sab. sch., 1.23; Quasqueton, Cong. Sab. sch., 5; Winthrop, Cong. Sab. sch., 5,	11 23
CALIFORNIA.—Pacific Grove, George Ford, for support of a boy at Ahmednagar,	30 00
	477 07

CHILDREN'S "MORNING STAR" MISSION.

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NEW HAMPSHIRE.—Campton, Cong. Sab. sch.	50	MISSOURI.—Amity, Cong. Sab. sch., add'l,	10
MASSACHUSETTS.—Cochesett, Mrs. H. W. Leach, 1; Leonminster, Cong. Sab. sch., 9.20; Salem, Crombie-st. Sab. sch., 5.40; South Hadley Falls, Cong. Sab. sch., 12.32,	27 92	CANADA.—Sherbrooke, Mission Band, 2; Stouffville, Cong. Sab. sch., 3,	5 00
CONNECTICUT.—Broad Brook, Cong. sab. sch., 1.50; New Haven, College-st. Sab. sch., 20,	21 50		145 50
NEW YORK.—Fairport, Cong. Sab. sch., 5.25; Sherburne, Cong. Sab. sch., 30.31,	35 56	Donations received in November,	17,289 42
NEW JERSEY.—Boonton, Children of Thomas Carter,	40	Legacies received in November,	5,297 51
OHIO.—Columbus, Eastwood Cong. Sab. sch.	10 49		22,586 93
INDIANA.—Carthage, Cong. Sab. sch.	4 00		
MICHIGAN.—Hancock, J. G. Johnston and little Bertha, 2.50; Detroit, Trumbull-ave. Cong. Sab. sch., 22,	24 50		
		Total from September 1 to November 30, 1886: Donations, \$55,195.01; Legacies, \$12,204.04 = \$67,399.05.	

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NEW JERSEY.—Princeton, Professor H. C. Cameron, D.D., 10 00

FOR YOUNG PEOPLE.

THE FIRST PROTESTANT BAPTISMS IN JAPAN.

A ROMANCE OF MISSIONS.

IN the year 1854 an English fleet-of-war entered the harbor of Nagasaki, Japan. There was then no treaty between Japan and England. Native troops gathered to watch the new-comers, and Wakasa, their commander, used to sail

about in a boat to see that they had no secret communication with the shore. One day Wakasa found in the water a small Testament. He was anxious to know its contents and asked a Dutch interpreter, who said it told about God and Jesus Christ. This made Wakasa still more curious and he finally sent to Shanghai for a Chinese translation. He returned to his home at Saga and began to study the Testament. He induced his brother Ayabe, with a retainer named Montono and one other man, to join him.

Eight years after, Ayabe came from Saga to Nagasaki to seek further instruction from Dr. Verbeck, a missionary of the Dutch Reformed Church, who answered his questions. But Ayabe soon left, having received a government appointment; and then Wakasa sent Montono, who had learned to read English. Montono was charged to read over and get explanations from Dr. Verbeck, of those parts of the



JIMMU, THE FIRST EMPEROR OF JAPAN.

Testament which they could not understand. For three years this Bible class was kept up, the faithful Montono making the two days' journey and returning to Saga with the desired information.

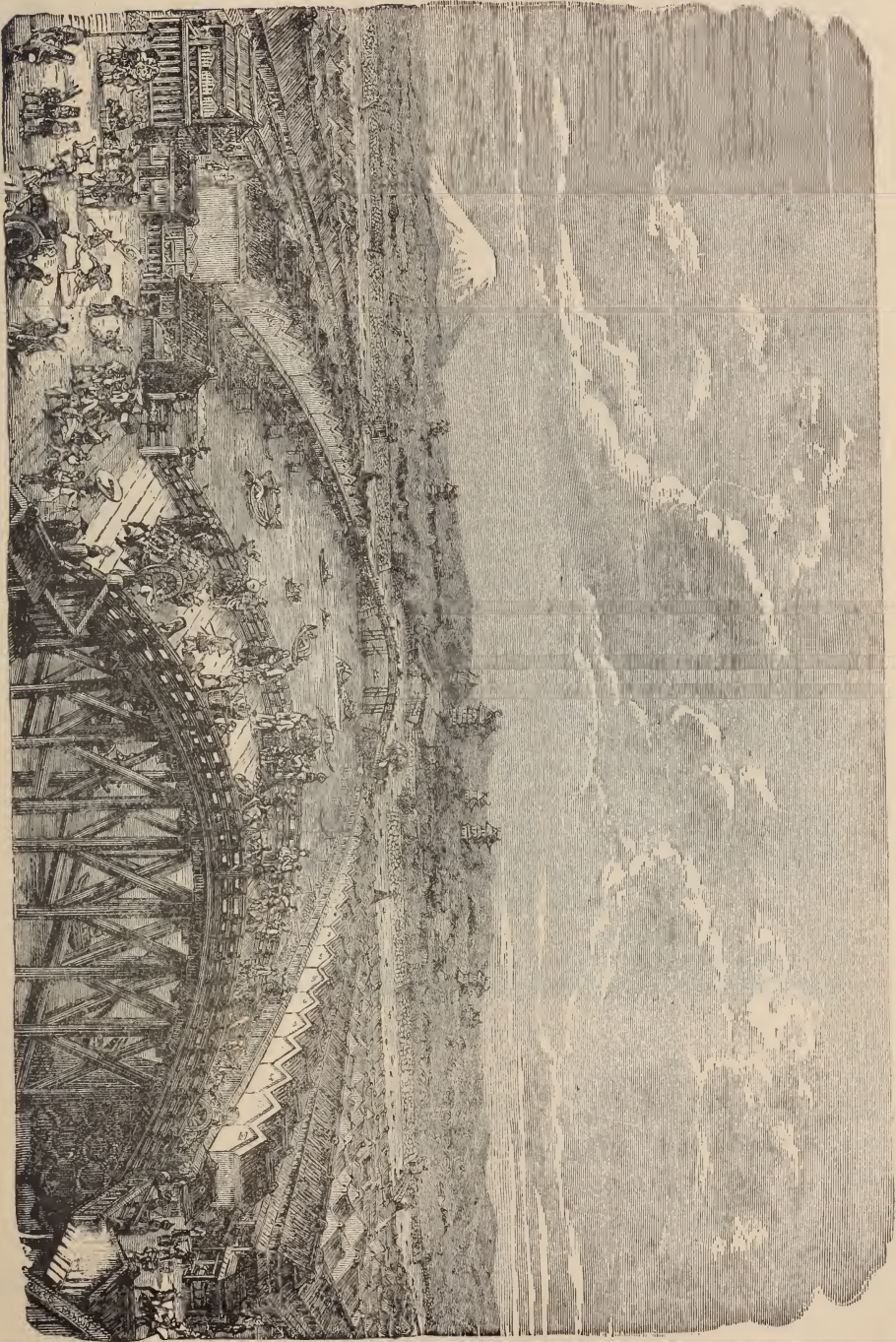
On the fourteenth of May, 1866, a messenger arrived at the house of Dr. Verbeck, announcing that some high officials from the province of Hizen were about to visit him. At the time appointed the train appeared, and it proved to be Wakasa and his two sons, with Ayabe, Montono, and their attendants. These men had fully believed the gospel and only sought light as to Christian customs and character. They spoke of the love and power of Christ, and finally asked for baptism. They knew perfectly that it was perilous, as the law forbade it; but only asked that it should be done in private, that their lives and those of their families might not be endangered.

Dr. Verbeck told them that they must not suppose baptism would save them, explaining that it was but the outward sign of an inward faith. He also showed them how sacred was the obligation it laid upon them to follow the Lord Jesus in all things. But they were not discouraged, and it was arranged that the three converts should come the next Sunday evening to be received into the fellowship of the Church of Christ. When the time arrived, they dismissed their retainers and came to the missionary home, where the shutters had been closed and preparation made for the simple, precious rites of our holy religion. After some words of exhortation and encouragement they were baptized and received the sacrament. "Now," said Wakasa, "I have what I have long been heartily wishing for." He then told the story of the little book he found twelve years before in the harbor of Nagasaki and of all that it had led to. He returned to Saga rejoicing in the love of God and in the comfort of the Holy Ghost.

THE SEQUEL.

Fourteen years passed away. In April, 1880, there appeared in the congregation at Nagasaki two strangers. One of them was evidently a lady of high rank, the other her attendant. They gave close attention to the service, and after it was over they were introduced. The lady was Wakasa's daughter. She said that her father had died eight years before, in firm and joyful hope of eternal life through Jesus Christ. He had faithfully taught her and her nurse about the true God and his Son our Saviour. She had learned the Lord's Prayer and some portions of the Scriptures which her father had written out for her in simple characters. She had married and come to live at Nagasaki, but, as Dr. Verbeck had left, she knew of no Christian or missionary to whom she could go for instruction. So she sent home to Saga for her old nurse, and together they had searched through Nagasaki for a Christian teacher. After some days they found a shop where Bibles were sold. They bought a full supply and learned where a Christian service was held. The next Sunday they appeared among the congregation, as we have before described.

They desired baptism at once, especially as the lady's husband had concluded not to remain in Nagasaki. He came with her to witness the baptism. The old nurse returned to Saga and taught a little school for girls and soon opened a class of women for Bible study. After a time she opened a Sunday-school with the Bible-class women as teachers. There are now about twenty Christians in Saga, and most of them have been brought to Christ through that nurse's efforts. Among them is a son of her master Wakasa.



VIEW FROM THE BRIDGE OF NIPPON TOKIO.

Her young mistress went to Osaka with her husband, where she soon became a leader in Christian work. When her husband returned from a trip to some island and reported that he had found a people without any religion, she went to the pastor and begged that a teacher might be sent there, and offered to pay half the salary and expenses. She has returned to Nagasaki and is now, with her family, a regular attendant at the church in that place.

Dr. Verbeck is now in Tokio, Japan. One day, recently, he was speaking at a meeting, and at the close a man came to him and said: "I am Ayabe, the brother of Wakasa." Since his baptism he had been in the army, and through all these years had carried the Bible with him, reading it every day. The next day



A JAPANESE FAMILY.

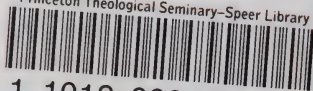
he came bringing his only child, a daughter of fifteen, and asked that she might be baptized. Ayabe's family are now connected with the church in Tokio, and it is his earnest wish to devote the rest of his life to spreading the gospel in Japan.

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